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Ancient Grobber,

AND OTHER

ANTIQUITIES IN THE EAST OF CORNWALL.

BY

J. T. BLIGHT.



Launceston Castle.

LONDON: SIMPKIN, MARSHALL, AND CO. DUBLIN: HODGES AND SMITH.

PENZANCE: F. T. VIBERT.

1858.



TO
HIS ROYAL HIGHNESS,
ALBERT,
PRINCE OF WALES, AND DUKE OF CORNWALL,

THESE
ILLUSTRATIONS OF ANTIQUITIES

IN THE
Duchy of Cornwall,

ARE,

BY THE PERMISSION OF
HER MOST GRACIOUS MAJESTY THE QUEEN,

HUMBLY DEDICATED,

BY HIS ROYAL HIGHNESS'S
LOYAL, FAITHFUL, AND DEVOTED SERVANT,

JOHN T. BLIGHT.

PENZANCE,
September, 1858.



Tintadgel; locally called King Arthur's Castle.



ALL! Prince and Duke! no happier name
 Than thine, amid our hills can stand,
 To blend Old England's antique fame,
 With castled Cornwall's rocky land!
 Thy Plume, our banner of the West,
 The blind Bohemia's faithful crest!

II.

Void was the land in days of yore,
 Of warrior-deed and minstrel-song:
 The unknown rivers sought the shore,
 The nameless billows roll'd along:—
 Till Arthur, and the Table-round,
 Made stern Tintadgel storied ground!

III.

Then shone the days of spear and shield:
 When Cornwall's Duke was England's pride!
 He won, on Creci's distant field,
 The spurs that gleam'd on Tamar-side:
 The wreath, at dark Poitiers he wore,
 Was heather from our Cornish shore!

IV.

Spell of the past, thy knightly name,
 May well the thrilling days recall,
 When heroes fought their fields of fame,
 And minstrels chanted in the hall
 Till the last trophy stood, alone,
 Yon Syrian Cross in Cornish stone !

V.

But lo ! the hills with grass are bright !
 The valleys flow with rippling corn :
 Tall cliffs that guard the couch of night,
 Greet with calm smile the lip of morn :
 And, revelling in his summer-caves,
 Old ocean laughs with all his waves !*

VI.

Hail ! Heir of Thrones ! beneath thy smile,
 We bend, where once our fathers bent :
 And gather, with a shadowy toil,
 Stones for a nation's monument !
 Our kindling spell for Hope and Fame,
 Duke of the West ! thy native name !

126/11

* ΠΟΝΤΙΩΝ ΤΕ ΚΥΜΑΤΩΝ
 ΑΝΗΜΙΘΜΟΝ ΓΕΛΑΣΜΑ

Is not all the imagery of this striking passage drawn from the ear ?



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The notes alluding to vol. 1, found on some pages of this book, refer to "Ancient Crosses, &c., in the West of Cornwall," published in 1856.



Introduction.

THE favourable reception of the Author's attempt to preserve, by means of pictorial representation, the Crosses and other Antiquities in West Cornwall, has induced him to prepare a similar illustration of those which—though comparatively less numerous—still exist in the eastern part of the county.

From the wooded banks of the Tamar to the rugged cliffs of the western shore, these monuments of primitive Christianity yet remain,—mute, but suggestive objects,—by the village well, in the churchyard, by the lonely wayside, on the barren moor, and near the sites of Druidic or Patriarchal worship. Connected as they are with the early introduction of the Christian faith into this land, they cannot fail to interest the secular as well as the ecclesiastical antiquary.

Introductory remarks relating to the purposes and uses of such monuments having been given in the former volume, it will be unnecessary to repeat them in this place ; it may, however, be added, that Crosses were frequently placed at the meeting of four roads ; “ the cross roads of the idolatrous Cornish, were held sacred by the vulgar, for many ages after the introduction of Christianity ; ”* and for this reason, probably, when stone Crosses were erected as symbols of the new religion, they were fixed by the early Christians at places regarded sacred by the heathen. Crosses are also frequently to be met with in the vicinity of our ancient religious houses : in the neighbourhood of Bodmin they are particularly numerous, and seem to point to that place as having been a seat of ecclesiastical authority.† In no other portion

* *Polywhele's Hist. of Cornwall*, vol. i., p. 65.

† “ —the existence of the monastery of Saint Petrock at Bodmin can be traced back with almost absolute certainty to a period but little short of the reign of King Æthelstan, when the Cornish bishoprick is supposed to have originated, and traditionally even to a much higher date.”—*Pedler's Episcopate of Cornwall*, p. 63.

of the county are they equally numerous, except in West Penwith; indeed, the practice of erecting Crosses seems to have been more generally observed in the western parts of Cornwall, which were reclaimed from paganism by the Irish Missionaries;—but the inhabitants of the northern coast having been converted by the Welsh Saints, few of these ancient symbols of the Christian religion are found in that part of the county.

The form of the Cross most prevalent in Cornwall, is a shaft surmounted by a round head, on which a Greek Cross stands in relief. Another form consists of a round head with the extremities of three arms of the cross *pattee* extending beyond the circular outlines of the head. Supposing the last mentioned variety pierced in the interspaces between the arms of the cross, we have the four-holed cross; see pp. 28, 29, and 30: this form is occasionally seen by the road-side, but more frequently in churchyards. Another form is a shaft surmounted by a cross *pattee*, such as the four-holed variety would appear if deprived of the segments of the ring connecting the arms of the cross; the only example of the kind met with is in the churchyard, Lanhydrock; p. 34.

Crosses of the Latin form are less numerous.

Some of the Crosses are ornamented either with scroll-work, or with some symbolic device; thus the Cross in St. Columb churchyard bears the *trefoil*, a well-known symbol of the Trinity. The *fleur-de-lis* carved on the Cross at Washaway, near Bodmin (p. 36), is the invariable emblem of the Virgin: this is the only example in the county. The wayside Crosses in the west of Cornwall usually bear on one side a figure, intended to represent the crucified Christ,* this is not found on those in the eastern part.†

The ancient Baptisteries and Holy-wells also form an interesting class of Antiquities in Cornwall. Many springs, which from their principal ingredient, are called chalybeate, are said to have been recognised as possessing medicinal qualities and peculiar virtues at a very remote period; the modes of divination practised at these places originated before the introduction of Christianity, and some remnants of these customs

* In all the monuments where the figure of Christ is given, the head inclines towards the right. "This declination of the head of our Blessed Lord toward the right shoulder, is in strict fulfilment of the unvarying tradition, that when he said, *τετελεισται*, it is finished, his head was bowed down towards this right shoulder, and the right hand of the Cross, and so in and with that gesture he rendered up his soul. It is in memorial of this well known fact, that so many ancient Churches are built with a bend of the chancel in that direction,—and this is very evident in Morwenstow Church."—MS., R.S.H.

† One exception only to this statement has been met with—the Cross by the wayside near Mawgan Church, p. 53.

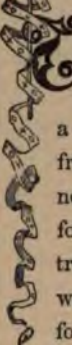
have been handed down even to the present time ; such superstitions do not, however, apply to all, as many were used only as Baptisteries in connexion with the Churches near which they were situated.

Many interesting objects of Antiquity are destroyed through ignorance, by the cultivators of the soil, whilst making agricultural improvements, and by the extended operations of mining,—and, as little care is taken to preserve them, it is hoped that this work may be the more acceptable, as in a few years, in all likelihood, many, which are represented on the following pages, will either have been removed from their original sites or totally destroyed. For the purpose of obtaining accurate drawings of those noticed in this volume, the Author travelled through the county in the summer of 1856 ; each object, therefore, is from a sketch made on the spot. He is, however, indebted to a few friends for valuable information relating to these remains, particularly to Mr. H. A. Crozier, late of Penzance, and to Mr. T. Q. Couch, of Bodmin : to the latter for accurate drawings of Crosses, &c., in the neighbourhood of his residence.

The legends and poetical illustrations which enrich these pages are the kind contributions of a literary friend ; and they scarcely require the initial letters of his name to point out the native hand whose numbers have often awakened the “ Echoes of Old Cornwall.”



Wayside Crosses.

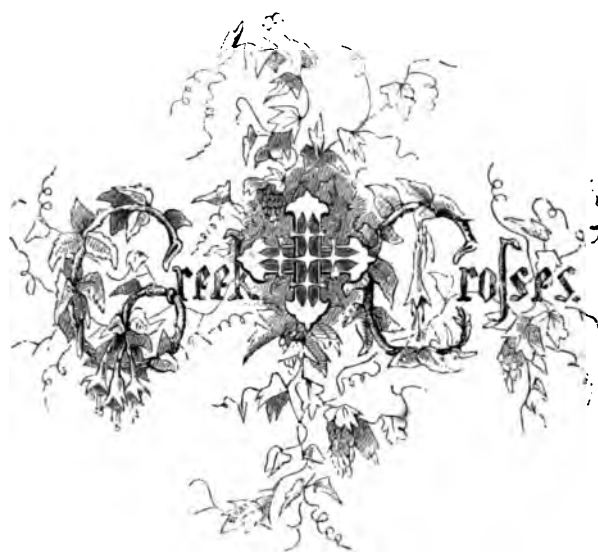


HERE was a time when the total territory of the west, between the right-hand bank of the Tamar and the Severn Sea, was one wide, wild, stretch of rocky moorland ; broken, with masses of granite, and flashing, here and there, with a solitary stream. Neither landmarks, nor fences, bounded or severed the bold, free, and untravelled Cornish domain. Wheel-tracks in old Cornwall there were none, but there were strange and narrow paths across the moorlands, which, the forefathers said, in their simplicity, were first traced by Angels' feet. These, in truth, were trodden and worn by religious men : by the Pilgrim, as he paced his way towards his chosen and votive bourne : or by the Palmer, whose listless footsteps had neither a fixed Kebla, nor future abode. Dimly visible, by the darker hue of the crushed grass, these strait and narrow roads led the traveller along from one Hermitage to another Chapelry, or distant and inhabited Cave : or the byeways turned aside to reach some legendary spring, until at last, far, far away, the winding track stood still upon the shore, where St. Michael of the Mount rebuked the Dragon, from his throne of rock above the seething sea. But what was the wanderer's guide along the bleak unpeopled surface of the Cornish moor ? The Wayside Cross ! From mound to mound ; from rifted rock to lofty hill ; there stood in solemn stone the trophy of old Syria, above some scene of battle, some Saint's or Warrior's grave, to be the soothing signal of the solitude, the welcome beacon of the wayfaring man. It was a frequent vow among the men of eastern England to make pilgrimage to the shrine of St. Michael of the West ;—

"Where the great vision of the guarded Mount
Looks toward Namancos and Bayona's hold ;"

and so it was that from the fords of the Tamar, to the Archangel's stone, those Crosses of the Wayside, on the lonely heath and the distant hill, became the guides and the guardians of their westward course.

RJA





PENTON PITS, LANIVET.

Height, 7 feet 4 inches; breadth, 2 feet 1 inch.

There is another Cross by the road-side near the above, and very similar to it, height 2 feet 8 inches; a portion of the shaft has evidently been broken off.



ST. INGONGAR, OR INCONGAR, LANIVET.

This Cross stands by the road-side.—Height, 3 feet 10 inches; breadth, 1 foot 10 inches.

Another similar to this has been removed from the road above the adjacent farm-house, and now forms part of the garden-hedge. These Crosses, and the two particularized on the preceding page, are within a short distance of each other: their presence would indicate that some religious building once stood in this neighbourhood. Lysons states, "At St. Congar, in this parish, said to have been in ancient times the residence of a hermit, was a chapel and well, dedicated to that saint."—*Cornwall*, p. 175.



LAVETHAN, BLISLAND.

This Cross originally stood on the Blisland Moor,—removed for preservation.



TREWARDALE, BLISLAND.

Height, 3 feet 7 inches; breadth, 1 foot 10 inches.

This Cross now stands on a hedge in the garden grounds at Trewardale; it formerly stood by the road-side near the entrance to this seat; a pedestal of a Cross built into the hedge by the way-side probably belonged to it.



TREMOOR CROSS

Stands at the junction of roads near the village of Tremoor, Lanivet.

Height, 3 feet 3 inches; breadth, 2 feet 1 inch.



WHITE-CROSS, NEAR WADEBRIDGE.

This has given the name of White-cross to the village in which it stands.

Height, 4 feet 2 inches ; breadth, 1 foot 8 inches.

(Reverse,—the same.)



RESPRYN, ST. WINNOW.

Height, 4 feet; breadth, 2 feet 3 inches.

There was formerly a chapel at Respryn, dedicated to St. Martin,* to which this Cross may have had some relation.

The following is from Thomas Q. Couch, Esq. :—" This Cross serves as a boundary-mark, and it is the custom to visit it yearly, dig round it, and throw some earth on its top. There is no doubt that on Perambulation or Rogation day, it was a religious ceremony, and that at certain parts of the parish limits the boundary-stone was a cross, where a litany was read, and an exhortation given. Brand mentions a sermon preached at Blandford Forum, 1570, by William Kethe, minister, in which it is said of the catholics, that they had in Rogation week, their 'Gospells at superstitious Crosses, deck'd like idols.'"—*Brand's Pop. Antiq.*, vol. 1, p. 199. Bohn's edition.

* *Lysons*, p. 338. *Dugdale's Monast.*, vol. 1, p. 586.



RECTORY GROUNDS, LANTEGLOS, NEAR CAMELFORD.

Height, 5 feet ; breadth, 1 foot 9 inches.

Removed from the highway, and placed in its present situation for preservation.



ST. COLUMB MAJOR.

Height, 5 feet 6 inches; breadth, 2 feet; 1 foot thick.

This Cross stands without the church-yard wall at St. Columb; it evidently bore an inscription, which is now almost entirely obliterated: this stone has recently been used as a gate-post.



BOCONNOC.

Height, 7 feet.

This Cross was removed from Lanlivery, and placed on a double hexagonal pedestal by the Hon. G. M. Fortescue. The inscription on it is as follows:—

“ This relick of a rude but pious age was placed here and inscribed with the loved and honoured name of Wm. Wyndham, Lord Grenville, by his grateful nephew G. M. F. MDCCCXL.”

The Cross cut on the reverse side is very similar to the vignette given in the Introduction to vol. 1, p. v.



LANIVET CHURCH-YARD.

Height, 9 feet ; breadth at base, 1 foot 8 inches.

Near the base of the shaft, on the reverse side, is carved a Cross with the upper part enclosed in a circle.



1



2

1.—EGLOSHAYLE.

Height about 3 feet 6 inches.

2.—FORRABURY.

Outside the Church-yard wall.

Height, 5 feet 7 inches; breadth, 1 foot 4 inches.

(Reverse,—a Greek Cross.)



TREGAMENION, NEAR MENABILLY, TYWARDRETH.
Height, 2 feet 3 inches; breadth, 1 foot 9 inches.



TRESLEY DOWN, CARDYNHAM.
Height, 1 foot 8 inches; breadth, 1 foot 7 inches.
(Reverse,—the same.)



MENABILLY.

Height, 3 feet 4 inches; breadth, 2 feet.

This Cross was removed to Menabilly from the road-side, where it formed a boundary-mark between the parishes of St. Sampson and Lanlivery.



ST. AGNES CHURCH-YARD.

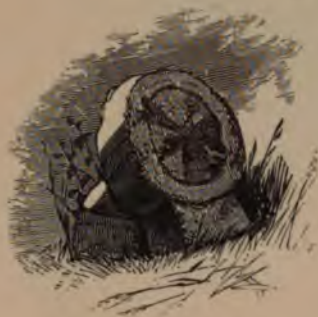
Height, 5 feet; breadth, 1 foot 8 inches.

This Cross was originally used to rest coffins on, previous to their being taken into the church.



NEAR BOSSINNEY, TINTAGEL.

Height, 4 feet 6 inches; breadth, 1 foot 8 inches.



ST. ENODOCK CHAPEL-YARD.



LAVETHAN, BLISLAND.

Removed from the Blisland Moors, and placed in its present situation for preservation.



ROCHE CHURCH-YARD.

Height, 7 feet 8 inches; breadth, 2 feet 4 inches.

(Reverse,—the same.)

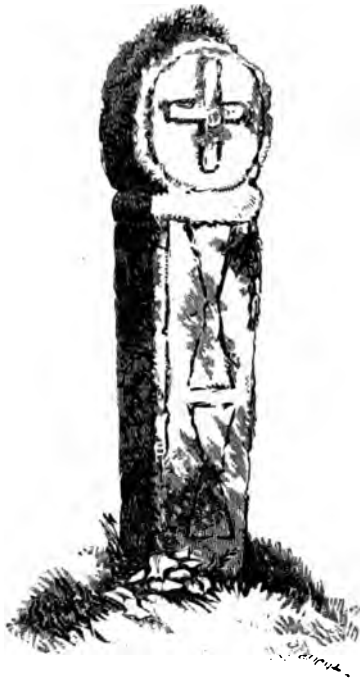


LINKINHORNE.

This Cross, known by the name of the "Longstone," stands on a barren heath near the "Hurlers," a Druidic circle in the parish of Linkinhorne.

Height, 9 feet 8 inches; breadth at base, 2 feet.

(Reverse,—the same.)



ST. DENNIS CHURCH-YARD.

Height, 5 feet 10 inches.

On the opposite face are two circular depressions between the lower angles of the cross. These marks are similar to those on the Cross in the contiguous parish of Roche, p. 19.



DRUID'S HILL, BOCONNOC, ST. WINNOW.

Height of Cross and shaft, 11 feet; height of pedestal, 3 feet 10 inches.

The height of this monument, including the steps, is about 18 feet.

On the west side of the pedestal is the following inscription :—

ON THIS HILL
ONCE THE SITE OF DRUID IDOLATRY
AND IN LATER TIMES
THE SCENE OF CIVIL BLOODSHED
THIS ANCIENT SYMBOL
OF THE HOLY RELIGION OF THE REDEEMER
IS ERECTED
IN GRATEFUL ACKNOWLEDGEMENT
OF THE BLESSINGS OF A PURE FAITH
AND OF A PEACEFUL COUNTRY
MDCCCXLVI

“The name of the black heath, on which stands this cross, a conspicuous object for miles around, and the numerous barrows in its neighbourhood, show it to have been a high place of Celtic superstition, and at another time to have been witness of some cruel warfare. Here too in later times passed many a hard blow between Royalist and Parliamentarian :—and it is impossible while looking from this reverend monument over the same ground, with all its associations, without being impressed with the same gratitude that prompted the inscription on its pedestal.

“In a picturesque valley near the house, and near the oak (now blasted) where Gray sat and meditated, is another cross of this variety : both were removed to their present position from Lanlivery.”*

* MS.—Mr. T. Q. Couch.



BLISLAND.

Height, 2 feet 4 inches; breadth, 2 feet 1 inch.

This Cross is placed by the road-side a short distance from Blisland village; it is said to have stood on or near St. Pratt's or St. Prato's Well, which formerly existed in this parish. The shaft of this Cross was much longer.

(Reverse,—the same.)



PEVERELL'S CROSS, BLISLAND.

This is now built into a hedge near Pounds Conse, on the road from Bodmín to Temple; near it is a rugged peak called St. Bellarmin's Tor, on the summit of which are the ruins of a chapel and well.



1



2

CARDYNHAM.

These portions of Crosses are built into the chancel-wall of Cardynham church.

1.—1 foot 8 inches in diameter.

2.—Height, 3 feet 2 inches; breadth, 2 feet.



PERRANZABULOE.

Height, 9 feet; breadth at base, 1 foot 8 inches.

This Cross stands on the site of the second church. The lower part of the shaft appears to have been sculptured.



LANIVET CHURCH-YARD.

This Cross stands at the western end of the church of Lanivet. The reverse side is ornamented in a similar manner.

Height, 10 feet 6 inches; breadth at base, 1 foot 7 inches.



WAY-SIDE, TEMPLE MOOR.

Height, 8 feet ; breadth at base, 2 feet.

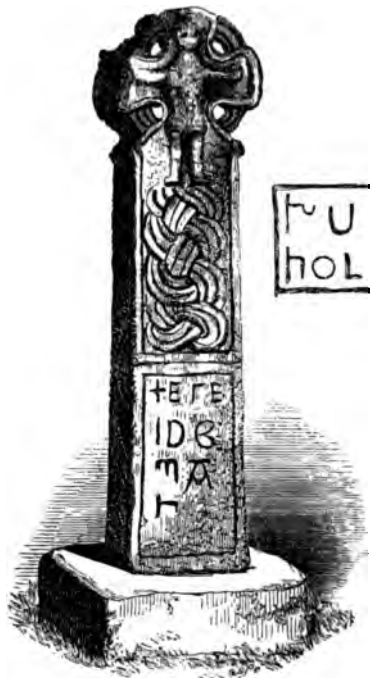
Called the "Four-holed Cross," from the four holes pierced through the head ; the upper part is broken off. This Cross is figured in Lysons' "Cornwall" with scroll work sculptured on the broad side of the shaft: this is now obliterated.



CHURCH-YARD, ST. COLUMB MAJOR.

Height, 3 feet; breadth, 2 feet 9 inches.

The reverse side is ornamented in a similar manner.



LANHERNE.

This very remarkable Cross was removed several years since from the Chapel Close of the Barton of Roseworthy, in the parish of Gwinear. On the lower part of the shaft, and on the reverse side (represented in the margin), are inscriptions which appear to be Saxon.



ST. BREWARD.

Removed from the church-yard wall to its present situation on the wall adjoining the parish school. 2 feet diameter.



RECTORY GROUNDS, LANTEGLOS, NEAR CAMELFORD.

Placed in its present situation for preservation. 2 feet diameter.



TREVILLET, TINTAGEL.

Height, 1 foot 10 inches; breadth, 1 foot 2 inches; 6 inches thick.

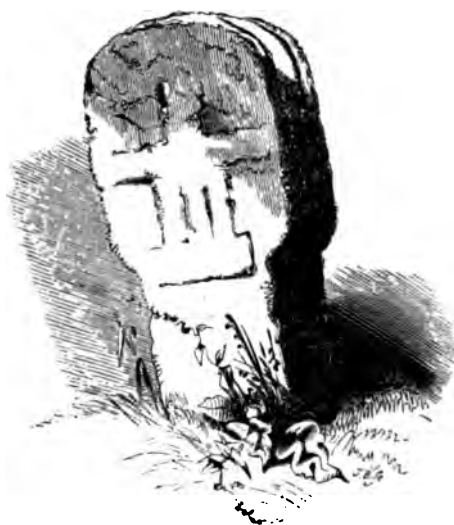
On the reverse side is a Maltese Cross, with the five bosses. This Cross is now used as a post to the garden-gate at Trevillet: it evidently belonged to some religious building. The celebrated water-fall, called St. Nighton's Kieve, is about a quarter of a mile distant.



LANHYDROCK CHURCH-YARD.

Height, 8 feet 4 inches.

The reverse side of the shaft is ornamented in a similar manner; the narrow sides also appear to have been carved, but the design is now nearly obliterated.



BOLOSHAYLE CHURCH-YARD.

Height, 3 feet.



WASHAWAY, EGLOSHAYLE.

This Cross is built into the hedge by the road-side ; the head measures 2 feet 3 inches in diameter : the fleur-de-lis carved on the disk is symbolical of the Virgin.

Mr. T. Q. Couch supposes this to be the cross referred to by Hals in his account of the parish of Egloshayle :*—

"Those Peverells are especially memorable here by two crosses of moor-stone in the high-way set up by them, still extant and called Peverell's Crosses.

"Not far from them is another moor-stone cross, near Mount Charles, called the Prior's Cross, whereon is cut the figure of a hook and a crook, in memory of that privilege and freedom granted by him to the poor of Bodmin, for gathering, for fire-boote and house-boote, such boughs and branches of oak trees in his contiguous wood of Dunmear, as they could reach to or come at with a hook and a crook, without further damage to the trees thereof. From whence arose the Cornish proverb, concerning filching, purloining, or taking another person's goods, overmuch or indirectly, beyond what is allowed them, &c., 'that they will have it by hook or by crook.'"—*D. Gilbert's Hist. of Cornwall*, vol. 1, p. 368.

* *Willis's Current Notes*, 1856.





NEAR BERRY TOWER, BODMIN.

Height, 4 feet 4 inches; breadth, 1 foot 7 inches.



DEVIOCK, CARDYNHAM.

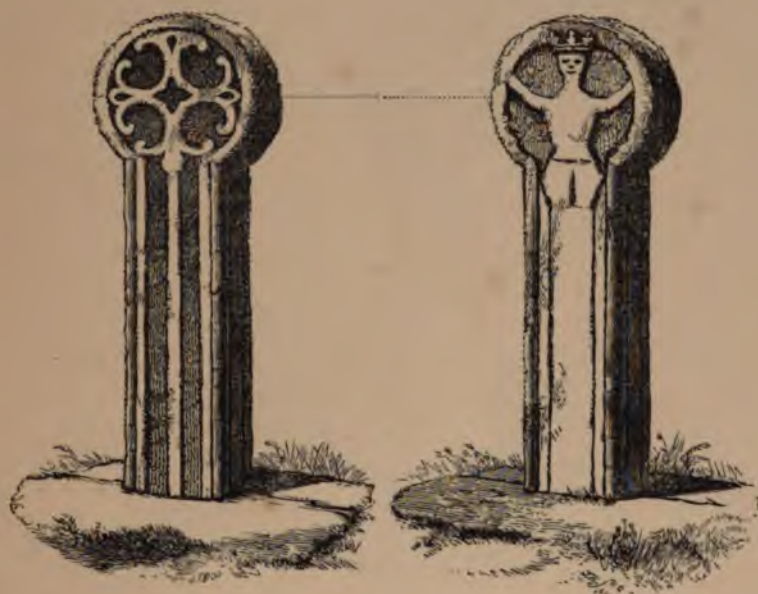
Height, 5 feet; breadth, 1 foot 9 inches.



TRESLAY, CARDYNHAM.

Height, 5 feet; breadth, 1 foot 10 inches.

This Cross stands on a mound by the road-side.



FEOCK CHURCH-YARD.

Height, 4 feet 1 inch; breadth, 1 foot 6 inches.



STYTHIANS.

This Cross stands by the way-side a little to the north of the Church: it has been taken out of the socket near which it stands. On the reverse side is a plain Latin Cross.

Height, 6 feet; breadth, 1 foot 9 inches.



AT BLISLAND VILLAGE.

Height, 4 feet.

(The reverse side is similar.)



STYTHIANS.

Height, 4 feet; breadth, 1 foot 6 inches.

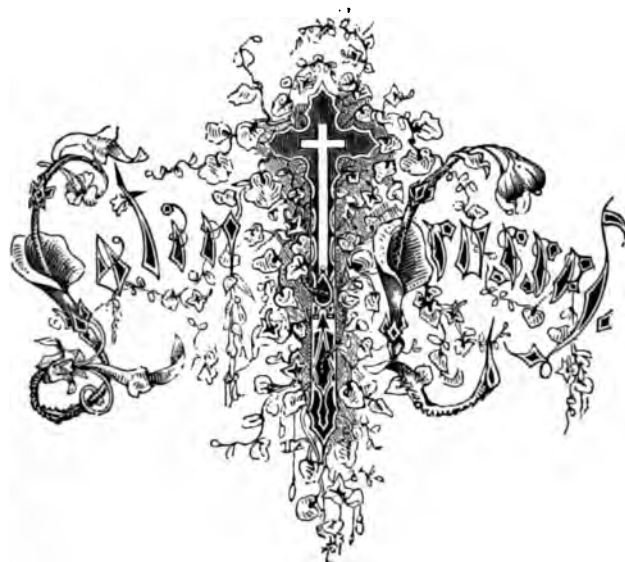
The reverse side is similar, but in an unfinished state. This Cross was found buried in the churchyard; it is now preserved in the Vicarage grounds.

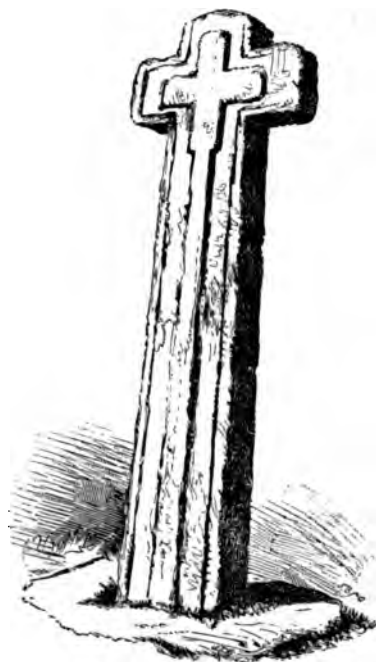


BLISLAND.

This Cross stands in a field near Blisland village.

Height, 7 feet 6 inches.





ST. CLEER.

This Cross stands by St. Cleer's well.

Height, 7 feet 2 inches.

(A similar Cross is cut on the reverse side.)



IN THE CHURCHYARD, GERRANS.

Height, 6 feet 8 inches; breadth, 2 feet 1 inch.

This Cross was formerly used as a coping stone for the churchyard wall.

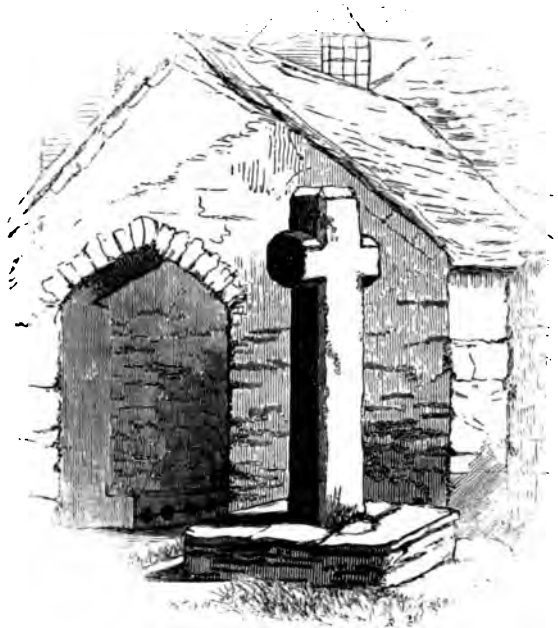
During the recent restoration of Gerrans Church, a tombstone, 6 feet 8 inches long, was found with the face downwards, beneath the Rector's pew. A floriated Cross is carved on it in bas-relief; the form of a chalice, or vestment, also appears to have been cut on the stone, indicating that it was erected to the memory of a Priest. It is now preserved in the chancel.



SHEVIOCK.

Height, 5 feet 6 inches.

This Cross, known by the name of "Stump Cross," stands on a mound at the junction of roads near the village of Crafthole, in the parish of Sheviock.



IN ST. KEYNE CHURCHYARD.

Height, 4 feet 6 inches.

This Cross stands near the southern entrance to the Church.



PERSANT CROSS, NEAR DULOE.



ST. MICHAEL PENKIVEL.

This Cross stands by the road-side between Malpas and St. Michael Penkivel.

Height, 3 feet 3 inches; height of base, 1 foot 9 inches.



MAWGAN-CROSS, MAWGAN IN PYDAR.

This Cross is on a hedge at the meeting of four roads, about half-a-mile from Mawgan Church.



LANEAST.

**This Cross, which appears to be deeply buried, is near the site of the old Parsonage-house.
Height above ground, 1 foot 10 inches.**



ST. COLUMB MINOR.

**In a field about half-a-mile from the Church. A Cross of the same form is carved on the reverse side.
Height, 3 feet 10 inches ; breadth, 1 foot 3 inches.**



CRAFTHOLE, SHEVIOCK.

Height, 3 feet.



ST. MINVER.

In a field on Treglines Farm.

Height, 3 feet.



TINTAGEL.

Height, 1 foot 6 inches ; breadth, 8 inches.

This Cross is placed on the hedge in the Vicarage garden : it probably belonged to some religious structure in the neighbourhood, and may have served as a gable cross.



LAVETHAN, BLISLAND.

Removed from the Blisland Moor, and placed in its present site for preservation.



POLRUAN CROSS.

This Cross stands on the brow of the hill overlooking the village of Polruan and Fowey harbour ; it is placed on a platform built over a little stream which falls into a trough at the base. The head of the cross has been broken off, and repaired by an iron bolt driven from the top.

Height of cross and pedestal, 5 feet 2 inches.





CHURCHYARD, ST. MAWGAN IN PYDAR.

The accompanying illustration shews the west side of this remarkable Cross, the most elaborate specimen of the kind in Cornwall; what is intended to be represented by this carving is not very evident;—an angel, seated on a block in the corner, holds a serpent twining around a pillar, and with its head touching the face of a king. By the king's side is the figure of a queen, kneeling before a lectern. On the eastern face is the Crucifixion; the two remaining sides have each a single figure.

Height, 5 feet 2 inches; breadth of the head, 1 foot 1 inch.—The shaft is hexagonal.



TREDETHY, ST. MABYN.

Height, 1 foot 10 inches; breadth, 10 inches.

On one of the sides here shewn is the Virgin and Child; on the reverse is carved the Crucifixion, with a figure, very obscure, on either side, supposed to represent the two thieves. Another side contains a figure holding a sword (St. Paul), and the fourth, a single figure, ill-defined. This Cross was probably placed on a shaft; it was removed to Tredethy from Lancarfe in Helland. Lancarfe was appropriated to the priory of Bodmin.



IN THE CHURCHYARD, LANTEGLOS, NEAR FOWEY.

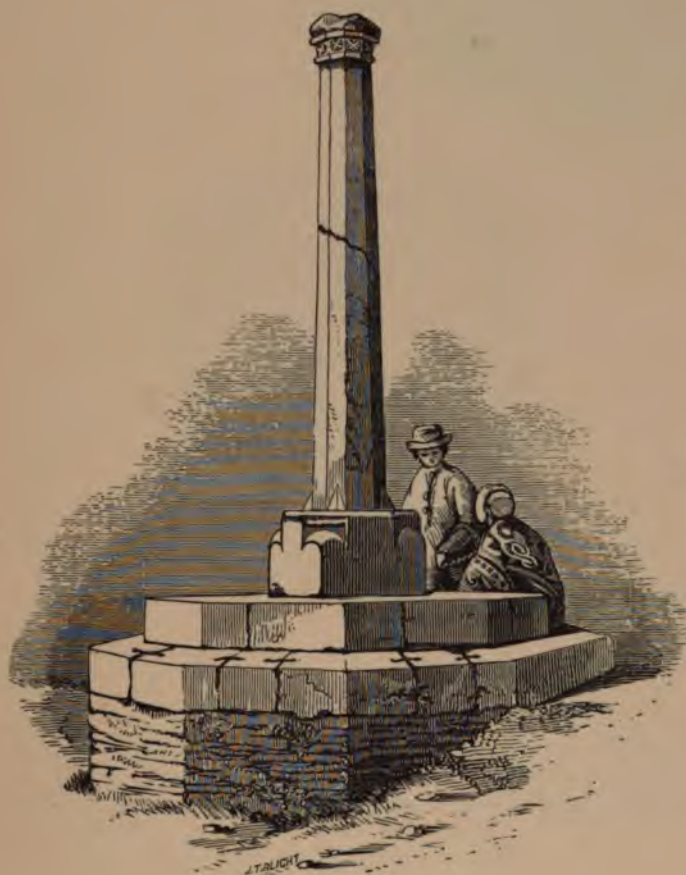
About twenty years ago this Cross was discovered buried deeply in the trench which runs round the wall of the Church. After lying prostrate in the churchyard for two or three years longer, the Hon. G. M. Fortescue, with good taste, caused it to be erected in its present position near the Church porch. It consists of a hexagonal shaft, diminishing upwards to where at the height of 8 feet it is surmounted by an oblong head rising 2 feet above it. On the two broadest sides of the head, in doubly-arched niches, are the Crucifixion, and the Virgin and Child: on the narrowest sides are St. Peter with the key, and a figure holding what appears to be a sword, probably intended for St. Paul.



CHURCHYARD, CALLINGTON.

This Cross is much delapidated and worn. The subjects carved on the upper part are,—on the west side, the Crucifixion; south side, Virgin and Child; east side, a Donor, in prayer; north side, a Bishop, erect.

Height, 8 feet 3 inches.—The shaft is octagonal.



GRAMPOUND.

This Cross stands in the Market-place, near the ancient Chapel of St. Naunter, at Grampound.

The height, including steps and pedestal, is 12 feet 3 inches.



ON THE CHURCHYARD WALL, LAUNCESTON.

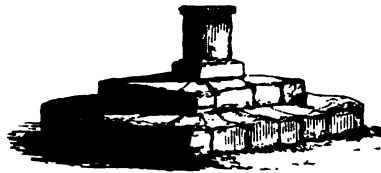
The side here given represents our Lord on the Cross, his Mother on one side, and St. John on the other. On the opposite face is sculptured the Virgin and Child, with a figure on either side. There is a female figure on the eastern face. The west side has a figure holding a staff or sword.

Height, 1 foot 5 inches ; breadth, 1 foot 2 inches.

This Cross is much mutilated.



HEAD OF A GOTHIC CROSS PRESERVED IN BODMIN CHURCH.



PORTION OF A CROSS AT ST. EWE.

From a drawing in the Museum of the Royal Cornwall Institution, Truro.



LIST OF CROSSES to be found in Cornwall, but not engraved in this Work, many of them being very similar to those given.



Near the Gaol, Bodmin, is a round-headed Cross of the usual form.

At Callywith, Cardynham, near Bodmin.

In a meadow, at the top of Castle-street, Bodmin, is a round-headed Cross lying over a well.

At Carminow, near Bodmin, is a fine four-holed Cross partly buried in a ditch.

Two Crosses in Luxulyan ; one at Methrose.

Two Crosses in Withiel ; one in the Rectory grounds.

Round-headed Cross near the Church-town, St. Mabyn.

At Swallack, St. Breward.

Two Crosses in St. Neot ; one near the Vicarage.

Near Treveddow, Warleggon.

Near Carracawn turnpike-gate, St. Germans ; similar to " Stump Cross," p. 49.

A low round-headed Cross by the road-side near Trewolder, Lanteglos by Camelford.

At Roche.

At Boconnoc.

At Tregullow, Gwennap ; removed from Ponsanooth.

At Repper's Mill, Stythians, a round-headed Cross with a figure of our Lord.

Near Trevalis, Stythians.

A Cross by the road-side between Higher and Lower St. Columb.

In the garden of the Rectory, Southhill ; similar to that at Higher Drift, Sancreed, vol. i.

In St. Juliott's churchyard.

In the Rectory grounds, Blisland.

A Cross between Redgate and St. Cleer Church. (See Report of the Royal Institution of Cornwall, 1851.)

A circular-headed Cross on Tresinney estate, in the parish of Advent.

There are ancient Crosses by the road-side between the "Four-hole Cross" and Launceston.

On the highway, near Wadebridge, from Camelford, a Cross with three holes pierced through the head, similar to that at Perran-Zabuloe, p. 27.

Two Crosses in the parish of Lawannick; one near the entrance to the Church-town, the other is at Holloway.

A four-holed Cross in the churchyard of St. Michael, St. Minver.



ON THE CHURCH-PORCH, MORWENSTOW.

Holy-wells.

"There is something in that ancient superstition,
Which, erring as it is, our fancy loves.
The Spring that, with its thousand crystal bubbles,
Bursts from the bosom of some desert rock
In secret solitude, may well be deem'd
The haunt of something purer, more refined,
And mightier than ourselves."



THE spread of Christianity occasioned the dedication of many of the springs, to which miraculous virtues had been ascribed, to Patron Saints; and over these, small edifices were set up, which were used as Oratories and Baptistries,* or for other religious purposes.

Representations of some of the most remarkable of those in Cornwall will be found in the following pages.

As supernatural virtue and sanctity were attributed to springs of water previous to the introduction of Christianity, the early Christians found it expedient, the more readily to make converts, not to abolish these customs, but walled up the wells to secure them from pollution, and dedicated them to Saintly patrons. "The well had before a spirit; it now had a guardian saint."†

In Ireland, some Druidic monuments have crosses cut on them, which are said to have been done by Christians, out of compliance with the popular prejudices;—that when Druidism fell before the Gospel, the common people, who could not easily be induced to resign their superstitious reverence for these stones, might pay a kind of justifiable adoration to them, when thus appropriated to the uses of Christian memorial, by the sign of the cross.‡

* Baptistries were continued out of the Church until the sixth century.

† *Polchele's Hist. of Cornwall*, vol. i., p. 65.

‡ *Borlase's Antiq.*, p. 156.

Although divination by the use of water is traced to remote antiquity, it seems to have been limited neither to time nor country. In some places the colours of the water, in others, the bubbles it emitted, and occasionally the motions of pins, pebbles, or other substances dropped into it, were believed to give intelligible responses to the interrogatories of credulous enquirers.

Dr. Borlase says that the Druids pretended—"From the several waves and eddies which the sea, or river water exhibited, when put into agitation, after a ritual manner, to foretell with great certainty the event of battles; a way of Divining, recorded by Plutarch, in his life of Cæsar, and still usual among the vulgar in Cornwall, who go to some noted well, on particular times, and then observe the bubbles that rise, and the aptness of the water to be troubled, or to remain pure, on their throwing in pins or pebbles, and thence conjecture what shall, or shall not befall them."*

Our Lady of Nant's Well, in the parish of St. Colan, was visited, says Norden, by men and women, and children were brought to "foreknowe of the Ladye of the well, by giuinge an offering, and castinge a Palme crosse into the water on Palme-Sunday, what fortune should befall them that yeare; so blind were people to followe and beleue suche deceyuinge oracles."†

In the parish of Gulval, the site of a Well is still pointed out, at which responses were given by the colour of the bubbles which rose. According to Hals, great numbers of credulous people resorted to this Well "to inquire after the life or death of their absent friends: where being arrived, they demanded the question at the well whether such a person, by name, be living in health, sick, or dead; if the party be living, and in health, the still quiet water of the well-pit, as soon as the question is demanded, will instantly bubble or boil up as a pot, clear crystalline water; if sick, foul and puddle waters; if the party be dead, it will neither bubble, boil up, or alter its colour or still motion."‡ Dr. Borlase says, its oracular waters were consulted concerning goods or cattle lost or stolen.¶ This spring was called Gulfwell, "The Hebrew brook."

The Gothic Well at Menacuddle, near St. Austle, an engraving of which will be found on one of the following pages, was also resorted to as a "wishing well." "On approaching the margin, each visitor, if he hoped for good luck through life, was expected to throw a crooked pin into the water, and it was presumed that the other

* *Antiq.*, p. 135. † *Description of Cornwall*, p. 66.

‡ *Davies Gilbert's Hist. of Cornwall*, vol. ii., p. 121. ¶ *Nat. Hist. of Cornwall*.

pins which had been deposited there by former devotees might be seen rising from their beds to meet it before it reached the bottom."*

St. Madron's Well was also much frequented for similar purposes. A tradition in connexion with divination at this spring, with an exterior view of the Well-chapel, will be found on a succeeding page. Of this Well, the most celebrated in Cornwall, Norden says "its fame in former ages was greate for the supposed vertue of healinge, which St. Maderne had thereinto infused : and manie votaries made annale pilgrimages unto it as they doe euen at this daye, vnto the well of St. Winifrede beyounded Chester, in Denbigheshire, whereunto thowsands doe yearly make resorte : but of late St. Maderne hath denied his or hers (I know not whether) pristine ayde ; and as he is coye of his Cures, so now are men coye of cominge to his coniured Well ; yet soom a daye resorte."† But the renown which had declined was again raised to nearly its former height. Bishop Hall, when on his visitation in Cornwall, saw a cripple, said to have been restored to the use of his limbs, by the water of this well. The learned Bishop thus records the circumstance:—"Of this kind was that (no less than miraculous) cure, which at St. Madernes in Cornwall, was wrought upon a poor cripple, whereof (besides the attestation of many hundreds of the neighbours) I took a strict and personal examination, in that last visitation which I either did, or ever shall hold. This man, that for sixteen years together was fain to walk upon his hands, by reason of the close contraction of the sinews of his legs, was (upon three monitions in his dream to wash in that well) suddenly so restored to his limbs, that I saw him able both to walk, and to get his own maintenance ; I found here was neither art nor collusion, the thing done, the Author invisible."‡ An account of other cures said to be effected at this Well, will be found in Davies Gilbert's *History of Cornwall*, vol. iv., p. 209. All faith in the efficacy of the water at St. Madron's Well is not yet lost, for on the first Sunday in May, either at sunrise, or very early in the morning, a great number of persons take their children there, that, by immersion in the spring water, they may be strengthened if weak, and cured if diseased. After the visitation of these votaries, small pieces of rags and bandages will be found fastened on the surrounding bushes. At the present time the Irish are in the habit of making pilgrimages to celebrate their "Patterns" (Patron's days) at Holy-wells, and similar customs are observed. Dr. Murray, who visited one of these Wells in the county of

* *Hichens' and Drew's Hist. of Cornwall*, vol. ii. † *Norden's Description of Cornwall*, p. 38.

‡ *Invisible World*, p. 100. Many of the county and local historians have erroneously stated this account to be in Bishop Hall's "Mysterie of Godlinesse."

Mayo, says, "upon the branches of the little shrubbery by which it was surrounded there were tied pieces of old cloth. These were left behind as mementos of their visits by the poor devotees, who go there to make their stations."—A woman was observed at this well to pull the hair from her head and tie it to a bush on its side; this was an offering to her patron Saint, that he might be reminded by the sight of this hair, to make intercession for her.*

Dr. O'Connor says,—“when I pressed a very old man, to state what possible advantage he expected to derive from the singular custom of frequenting, in particular, such old wells as were contiguous to an old blasted oak, or an upright unhewn stone, and what the meaning was of the yet more singular custom of sticking rags on the branches of such tree, and spitting on them; his answer, and the answer of the oldest men was, that their ancestors always did it; that it was a preservative against *Gaesa-Draoidacht*, i.e. the sorceries of the Druids; that their cattle were preserved by it from infectious disorders; that the *daoini maethe*, i.e. the fairies, were kept in good humour by it.”†

Moore refers to this custom and says,—“There is scarcely a people throughout the East, among whom the primitive practice, of hanging pieces torn from their garments upon the branches of particular trees, has not been found to prevail. The wild-olive of Africa,‡ and the Sacred Tree of the Hindus, bear usually strung upon them this simple sort of offering;|| and more than one observant traveller in the East has been reminded, by this singular custom, of Ireland.”§

Mr. Henwood, in referring to some of the pagan rites of the natives of Upper India, says, “Even to the present day numerous small rags may be found fluttering on the shrubs near Madron Well in the early part of May; votive offerings from parents who still bathe their weakly children in the spring. In many passes of the Sub-Himalayan range, there are trees on which hundreds of similar tokens are displayed, with what object I have not learnt.”¶

* *Kirwan's Letters*, No. VII. † *Letters of Columbanus*.

‡ *The Argali*.—*Travels in Europe and Africa*.—By Colonel Keatinge. “A traveller,” observes this writer, “will see precisely the like in the west of Ireland.” Mungo Park, too, speaks of the large tree called *Neema Tooba*, “decorated with innumerable rags and scraps of cloth,” and which, “nobody now presumed to pass without hanging up something.”

|| *Sir William Ouseley's Travels through Persia*, vol. ii., appendix No. 9. Among the trees thus decorated, seen by Sir William in the Vale of Abdui, and elsewhere, he mentions one in the neighbourhood of a stone pillar; bringing to his recollection, he says, various remains which he had seen in Wales and Ireland.

§ *History of Ireland*, vol. i.

¶ *Report of the Royal Institution of Cornwall*, 1856.

"Hundreds of votive rags and bandages," says Crofton Croker, "are nailed against (the cross) and hung upon it, by those whose faith has made them whole." Hanway, speaking of a similar Oriental custom, says that the rags were left "in a fond expectation of leaving their diseases also on the same spot."* St. Madron's Well† is the only one in Cornwall, where the practice of leaving these votive offerings is known to be still observed.‡

To each of the Cornish Holy-wells, supposed to possess miraculous virtues, was ascribed the power of curing some one disease : thus, St. Nunn's Well,|| in the parish of Alternun, was deemed efficacious in the cure of insanity. "St. Nunne, in some accounts called Naunita or Nannites, and in others Novita, is (as Leland tells us) said to have been the daughter of an Earl of Cornwall, and mother of St. David, the famous Archbishop of Menevia, from him called St. David's."§

Davies Gilbert says,—“About a mile from the cathedral of St. David's are the remains of a chapel, near a consecrated pool or well, dedicated to St. Nun, where trifling oblations are said to be still made. This coincidence of the two pools is curious, although I do not find that the water at Menevia has the virtue of curing insanity.”§ The manner of *boussening* as practised at Alternun, has been preserved by Carew, who gives the following account :—“The water running from St. Nun's well fell into a square and inclosed walled plot, which might be filled at what depth they listed. Upon this was the frantic person set to stand, his back towards the pool ; and from thence, with a sudden blow in the breast, tumbled headlong into the pond ; where a strong fellow, provided for the nonce, took him, and tossed him up and down, amongst and athwart the water, till the patient by foregoing his strength, had somewhat forgot his fury. Then was he conveyed to the church and certain masses sung

* *Travels in Persia*, vol. i.

† A view and plan of the Well-chapel will be found in vol. i. of this work.

‡ The same custom prevails in Scotland : votaries visiting St. Fillan's Well, “leave behind, as tokens of their confidence and gratitude, some rags of linen or wollen cloth.”—*Old Statistical Account of Scotland*, vol. xi., p. 181. For an account of similar practices, see also *Sullivan's Cumberland and Westmorland*.

|| “The site of the parsonage was formerly occupied by a religious house, dedicated to St. Nun, whence originated the name of the Church and parish. The altar of St. Nun was long held in peculiar veneration by the country people. Among the early interments in this Church, or rather we may suppose a former one, which occupied the same ground, was that of St. Nonnet, or St. Nun, mother of St. David, who, according to her legend (quoted by William of Worcester) was born here.”—*C. S. Gilbert's Hist. of Cornwall*, vol. ii.

§ *History of Cornwall*, vol. i.

over him ; upon which handling, if his right wits returned, St. Nun had the thanks ; but if there appeared small amendment, he was bowssened again and again, while there remained in him any hope of life or recovery."*

Dr. Borlase says,—“ This custom was practised probably in some other parts of this county, as well as at Alternun ; for at the foot of St. Agnes's holy-well (a place formerly of great resort) I think the remains of such a pool are still to be discovered, though the sea has demolished the walls. The Cornish calls this immersion *Boussening*, from *Beuzi* or *Bidhyzi*, in the Cornu-British and Armoric, signifying to dip or drown. *Belgicè Buysen* (says Lye's Junius in *Bowse*) *unde Anglicè Bowse potare, largiter bibere*. This may seem to the generality so very impotent a remedy, that people might easily be persuaded to look upon any cure that ensued as the miraculous effect of the holy water, and the interposition of St. Nun ; but if we recollect that madness is no other than a raging fever, that interrupts for a while, and dissipates all congruity betwixt ideas and things, we may soon satisfy ourselves, that without any miracle, so violent an exercise of the body in the cold water was no contemptible prescription, something very like this method in parallel cases having been approved of and practised by the greatest physicians.”† There is also a Well dedicated to St. Nun, in the parish of Pelynt, of which an illustration will be found on a following page.

Carew says,—“ Scarlet Well, near Bodmin, was once much frequented, and is said to be much heavier than other water, and will keep without alteration of scent or taste, most part of a year ; representing many colours like that of a rainbow.” This Well attracted such a multitude, on account of the reputed efficacy of the water in various diseases, that its walls were taken down, and it was filled up, to prevent the intrusion of the people. It was arched over ; and had in front a little image of a saint carved in stone.‡

“ There is a well called Saint's Well, near Polperro, the reputation of its virtues,” says Mr. Thomas Q. Couch,|| “ have survived the entire destruction of the edifice

* A Well, situated between Crianlarich and Tyndrum, in Scotland, was supposed to possess similar power in curing insanity. “ The ceremony was performed, after sunset, on the first day of the quarter, O.S., and before sunrise next morning. The dipped persons were instructed to take three stones from the bottom of the pool, and walking three times round each of three cairns on the bank, throw a stone into each. They were next conveyed to the ruins of St. Fillan's Chapel, and in a corner called St. Fillan's Bed they were laid on their back, and left tied all night. If next morning they were found loose, the cure was deemed perfect, and thanks returned to the Saint.”—*New Statistical Account of Scotland*, vol. x., p. 1088.

† *Nat. Hist.*, p. 302. ‡ *Polchele's Hist. of Cornwall*, vol. i., p. 58. || *Notes and Queries*, vol. x.

which enclosed the spring ; for it is still resorted to by those afflicted with inflamed eyes and other ailments, and, if 'ceremonies due' are done aright, with great benefit. It must be visited on three mornings before sunrise, fasting; a relic of a veritable ceremony, as witnesseth Chaucer's *Pardoner* :—

' If that the goode man that the beest oweth,
Wol every wike, er that the cok him croweth,
Fastynge, drynke of this well a draught,
As thilke holy Jew our eldres taught,
His beestes, and his stoor schal multiplie.' "

St. Piran's Well, near Lambourne, in the parish of Perran-Zabuloe,* was also supposed to possess great healing virtues ; a small chapel was erected over it.

A Well in Sancreed was formerly held in great repute, from remarkable cures having been effected by use of its waters : there was a chapel adjoining it dedicated to St. Euinus, commonly called Chapel Uny. Dr. Borlase gives an account of a visit which he paid to this well. He found two women there, who had come from a neighbouring parish, busily employed in bathing a child, and they informed him that people who had a mind to receive any benefit from St. Euny's Well, must come and wash upon the three first Wednesdays in May.† Arched stones which formed parts of the building over this well, may still be seen on the spot. This spring rises at the foot of the hill called Carn Brea, on the summit of which was an ancient chapel. It is a remarkable coincidence that there should also be a well dedicated to St. Euinus, about sixty yards from the church of Redruth,‡ at the foot of Carn Brea hill ; and within the recollection of persons now living a stone cross stood near it. The peculiar virtue ascribed to this well was that whoever should be baptized by its water would be preserved from being ignominiously hanged.¶ The like efficacy was ascribed to

* There were several chapels in this parish, which according to tradition were oratories in which St. Piran celebrated divine service. *Brown Willis* says that St. Piran is the same person as St. Keryan, to whom a church in Exeter was dedicated, and who came from Ireland into the West of Britain in the year 460, and lies buried at Bodmin.—"At Piran we meet with a little chapel, dedicated to S. Piranus, an Irish Saint, who was buried here. The legend magnifies his sanctity, by attributing incredible miracles to him, viz. : feeding ten Irish kings and their armies eight days with the flesh of three cows only, and raising not only men from the dead, but hogs."—*Magna Brittain*, p. 319. *Carew* says,—"Peran, who (if my author the Legend lye not) after that (like another *Johannes de temboribus*) he had lived two hundred years with perfect health, took his last rest in a Cornish parish, which therethrough he endowed with his name."

† *Natural History of Cornwall*, p. 32.

‡ Though this parish has been immemorially called Redruth, its real dedicatory name is St. Uny.

¶ *Mr. Garby. MSS.*

a well in Ludgvan, in which parish also was the Well of Colurian, formerly held in great esteem.*

Holy Well, in the parish of St. Cuthbert, was also famous for the supposed healing qualities of its waters.

To Jesus' Well, in the parish of St. Minver, children are brought to cure them of whooping-cough. A view of this well is given on a succeeding page.

St. Neot's Well, one of the most celebrated in Cornwall, was held in peculiar veneration; its Legend is preserved in the painted windows of the parish church.† The original Baptistry was destroyed; another has been recently built over the well.

Many an interesting monument of antiquity has been preserved from destruction by the tradition connected with it: as some still believe that mischief will befall the destroyers of the ancient remains, which are so numerous in the county.

Mr. Thomas Q. Couch has given the following legend in connexion with St. Nun's Well in Pelynt,‡ previously alluded to. "An old farmer once set his eyes upon the

* Mr. Hichens, in a Paper to the *Society of Antiquaries* observes, that "it is singular that, in speaking of this well, and its virtues, Dr. Borlase, although he notices its efficacy in diseases of the eye, does not remark that its name is pure Greek, *Κολλυριον*, meaning a medicine for the eyes."

† Near the monastery which this saint built here, was a never-failing spring, in which, says the Legend, he observed three fishes, but would not presume to touch them, until it was revealed to him why they were placed there. An angel was accordingly sent to inform him that they were for his sustenance, provided he took one only at a time, and if he observed this condition, he was assured, that on his next return to the well he would always find three fishes, as at first. Now St. Neot had a zealous and faithful servant called Barius, long attached to his service; his master being very ill and unable for some days to partake of food, this affectionate domestic being alarmed at the saint's long abstinence, bethought him of the fish in the well, which he might cook in different ways; forthwith he went to the spring, and with little difficulty caught two of them, one he boiled and the other he fried; satisfied with his performance, and trusting to meet the commendation of his master, with much complacency he served them up on one dish. On beholding this, the good saint became greatly alarmed, and enquired with trepidation, whence the fish came. Barius with honest simplicity, told him he had taken them from the well, and had dressed them in different ways, hoping that if one did not suit his sickly palate, the other might. Then said St. Neot, "why hast thou done this? how in opposition to an express command, hast thou presumptuously ventured to take from the well more than one fish at a time?" The indignant saint then commanded his servant instantly to take the fish back and throw them into the spring, whilst he himself fell prostrate in prayer. Barius tremblingly complied, took the fish and cast them into the water, and was much surprised to see these fish, which he had taken such pains to cook, disport themselves as lively and active in the well as if nothing had happened to them: overjoyed and astonished, he soon returned and told all this to his master, who then ordered him to go again and catch one fish only; this the good Barius did, dressed and served it up: the saint no sooner tasted of this than he was miraculously restored to perfect health. Other wonderful accounts of St. Neot will be found in the county Histories.

‡ *Notes and Queries*, vol. x.

granite basin and coveted it; for it was not wrong in his eyes to convert the holy font to the base uses of the pig's sty; and accordingly he drove his oxen and wain to the gateway above, for the purpose of removing it. Taking his beasts to the entrance of the well, he essayed to drag the trough from its ancient bed. For a long time it resisted the efforts of the oxen, but at length they succeeded in starting it, and dragged it slowly up the hill side to where the wain was standing. Here, however, it burst away from the chains which held it, and rolling back again to the well, made a sharp turn and regained its old position, where it has remained ever since. Nor will any one again attempt its removal, seeing that the farmer, who was previously well to do in the world, never prospered from that day forward. Some people say, indeed, that retribution overtook him on the spot, the oxen falling dead, and the owner being struck lame and speechless."

There is a similar tale relative to the pulling down of a cromlech at Lanyon, in Madron. A farmer thought that one of its supporters would be useful in a building which he was erecting, he therefore dug around it, and with his horses pulled it out of its place, thereby causing the cover-stone to fall on one side to the ground, in which position, indeed, it now lies. From that time, continues the tradition, nothing went well with him; his cattle died, his crops failed, and thus he became a sad warning to his neighbours.

The little Cross, in the grounds at Trevu (see vol. i.), is said to have been several times removed from the foot of the hill, to the road-side, near which it now stands, but was sure to be found the next morning back to its original situation.

Mr. T. Q. Couch says of St. Cleer's Well,—“I learnt from a native of the parish that some of the stones of the well have been, at various times, carted away to serve meaner purposes, but that they have been, by some mysterious agency, brought back again during the night.”*

Of the ruins of the chapel by St. Uny's Well, C. S. Gilbert says, “the inhabitants have a notion that the removing of the sacred materials would be fatal to their posterity.”†

Though superstition and tradition are thus connected with these Wells, many of the structures over the springs are now fast falling into decay, whilst others are little more than shapeless ruins. The illustrations on the succeeding pages may serve therefore to give some idea of the most interesting of those which still exist, as well as to preserve a memorial of some peculiar customs of a past age.

* *Notes and Queries*, vol. x.

† *History of Cornwall*, vol. ii., p. 728.





HOLY-WELL, ST. DOMINICK.

This Well is by the side of the road leading from the farm called *Chapel* to the Tamar, which flows a few hundred yards below. Lysons refers to Borlase's notes from the Register of the See of Exeter, and says "there were formerly chapels of St. Ethelred and St. Ildract in this parish. The sites are not known, but it is probable that one of them was at a place called Chapel, near the Tamar." There is a niche in the back of the Well, in which a figure of the patron Saint was placed. The trough which now stands near the doorway had no original connexion with the building, but has been recently placed there for watering cattle.



ST. NUN'S WELL, PELYNT.

On the western side of the beautiful valley through which flows the Trelawny river, and near Hobb's Park, in the parish of Pelynt, is St. Nun's, or St. Ninnie's Well. Its position was, until very lately, to be discovered by the oak tree matted with ivy, and the thicket of willow and bramble which grew upon its roof. The front of the Well is of a pointed form, and has a rude entrance, about four feet high, and spanned above by a single flat stone, which leads into a grotto with an arched roof. At the farther end of the floor is a round granite basin, with a deeply moulded brim, and ornamented on its circumference with a series of rings, each enclosing a cross or a ball. The water weeps into it from an opening at the back, and escapes again by a hole in the bottom.

This Well and a small Chapel (the site of which is no longer to be traced, though still pointed out by the older tenantry) were dedicated, it is supposed, to St. Nonnet, or St. Nun, a female Saint, who, according to William of Worcester, was the mother of St. David. In the list of parish Churches, &c., and the saints to whom they were dedicated, given in *Oliver's Monasticon*, the name is written "S. Nynnina;" in the *Inquisitiones Nonarum*, A.D., 1342, it is "S. Neomena;" whilst in the rate-book of Pope Nicholas IV. it is mentioned as "Capella See Niemyne."

The people of the neighbourhood know the Well by the names St. Ninnie's, St. Nun's, and Piskie's Well. It is probable that the latter is, after all, the older name, and that the guardianship of the spring was usurped at a later period by the saint whose name it occasionally bears. The water was doubtless used for sacramental purposes; yet its mystic properties, if they were ever supposed to be dispensed by the saint, have been again transferred, in the popular belief, to the piskies. In the basin of the Well may be found a great number of pins, thrown in by those who have visited it out of curiosity, or to avail themselves of the virtues of its waters. I was anxious to know what meaning the peasantry attach to this strange custom, and on asking a man at work near the spot, was told that it was done "to get the good will of the piskies," who after the tribute of a pin not only ceased to mislead them, but rendered fortunate the operations of husbandry.

The oak which grew upon the roof had, by its roots, dislodged several stones of the arch, and swaying about in the wind, had shaken down a large mass of masonry in the interior, and the greater part of the front. On its ruinous condition being made known to the Trelawny family, on whose property it is situated, they ordered its restoration, and the walls were replaced after the original plan. The illustration is engraved from a sketch by Mr. T. Q. Couch, to whom the author is also indebted for the accompanying notice of this Well.



ST. RUAN'S WELL, NEAR GRADE CHURCH.



WELL OF ST. CARANTOCUS.

This Well is in the centre of the village of Crantock, near the Church. The building is 5 feet 6 inches high, and 4 feet wide at the base.



ST. JOHN'S WELL, ON MORWENSTOW GLEBE.

They dream'd not in Old Hebron, when the sound
 Went through the city, that the promised Son
 Was born to Zachary, and his name was John—
 They little thought that here, in this far ground,
 Beside the Severn Sea, that Hebrew child
 Would be a cherish'd memory of the Wild!
 Here, where the pulses of the ocean, bound
 Whole centuries away,—while one meek Cell,
 Built by the Fathers o'er a lonely Well,
 Still breathes The Baptist's sweet remembrance round!
 A Spring of silent waters, with his name
 That from the Angel's voice in music came,
 Here in the The Wilderness so faithful found,
 It freshens to this day the Levite's grassy mound!

1864

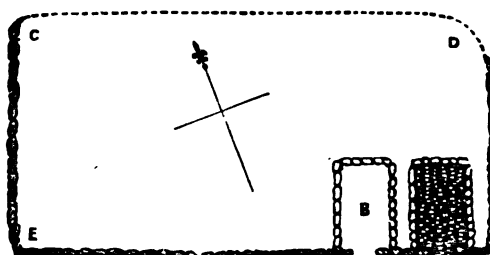


HOLY-WELL, CARDYNHAM.

About a quarter of a mile to the north of Cardynham Church, are the remains of the Holy-well, here depicted. A plot of ground 80 feet long, and 42 feet broad, is walled up to the height of the top of the Well, on which, according to tradition, there was a church or chapel. Polwhele says,*—"In this parish of Cardynham, there were anciently two churches; exclusive of the present, comparatively a modern building. One was Cardynham church, on the site of old

* *Hist. of Cornwall*, vol. I., p. 135.

Cardynham castle; of this there are no vestiges. For the other we are conducted to the Holy-well, which is walled up and arched with moor-stone, and over which, tradition says, there was a church or chapel. These may be classed, I believe, among the first Christian places of worship." The same author also says,—“ The Holy-well at Cardynham was sacred, before the Saints.”*



GROUND PLAN.

A The Well; the spring rises at the innermost corner, and flowing through the doorway, spreads into a pool as shewn in the illustration. B This probably served as an oratory; it is 14 feet long, and 8 feet 8 inches in breadth, the end and sides are faced with masonry; the arch-stone of the doorway is in good preservation, it is represented on the preceding page. This chamber is separated from the Well by a wall about 4 feet thick, and 7 or 8 feet in height; the top is on a level with the soil of the enclosure, which measures from C to D, 80 feet, from C to E, 42 feet. This embankment is now planted with young trees: the doorways are on the south side. The roof of the Well still remains, but that of the oratory has fallen.

A Cross about 6 feet long forms part of the bridge over a small stream between the Well and the present Church; still nearer the Well is a pedestal, probably belonging to this Cross, built into the hedge by the road-side.

* *Hist. of Cornwall*, vol. 1., p. 56.



HOLY-WELL, LANEAST.

This Well is in a little secluded glen, a short distance from the Church of Laneast. It is called "The Jordan," the water being used for baptismal rites: this building was probably raised to protect it from pollution. Some remains of an outer wall still remain in front. The building is 6 feet 8 inches long, and 6 feet wide: the entrance is on the south.



HOLY-WELL, ROCHE.

This Well is situated in a hollow on the north of the public road, and immediately below a group of cottages, to which it has given the name "Holy-well." The structure, now much ruined, is of granite, and measures 5 feet 4 inches in height; the breadth of entrance is 3 feet 4 inches. The spring is still in repute, and is frequented by the peasantry, before sunrise, on holy Thursday and the two following Thursdays; the blessing of the tutelary Saint is bespoken by the offering of pins, sometimes bent before thrown into the water. A granite figure of the patron Saint formerly stood on the roof, but it has been long since thrown down, and was afterwards carried off. A Chapel formerly stood near the well.



JESUS' WELL, ST. MINVER.

This little structure is in that part of St. Minver called the Lowlands; it stands in a situation so open and exposed that it is sometimes partially covered by drifts of sand which frequently occur on this coast. A little nearer the Padstow river, is the chapel of St. Enodoc, presenting a very solitary appearance in this sandy waste. The sand-drifts occasionally rise above the level of the roof; and a pathway is annually opened around the building for the entrance of the clergyman who performs the accustomed services,—thus the ancient rights and privileges are preserved: it is stated that the minister has been sometimes obliged to enter through the roof.* A broken Cross in the chapel-yard is figured at page 18. There is a niche in the back of the Well, in which probably a crucifix was placed. The people of the neighbourhood still have faith in the reputed efficacy of the water.

* *Redding's Itinerary of Cornwall*, p. 39.



CHAPEL OF ST. ENODOCK.



HOLY-WELL, ST. BREWARD.

The delapidated Well, here figured, stands in a sequestered valley, near Chapel, in St. Breward. The name of the contiguous farm points it out as the site of some religious edifice; in confirmation of which the occupier relates that, in building his present abode from the remains of a former house on the same spot, many stones were used which had the appearance of having formed portions of the arched door and windows of an ecclesiastical building. The old Well, supplied by a perennial spring, is still visited, on certain stated occasions, by those afflicted with

inflamed eyes, and other ailments, first throwing in a farthing or a pin, to bespeak the favour of the presiding saint. The faith in its healing virtues has much declined; for, on the particular day of my visit, a search among the mud and gravel at its bottom only discovered a pin or two, though in former times these votive offerings may have furnished no inconsiderable revenue to the adjacent chapelry. This description, and the drawing from which the engraving is made, are by Mr. T. Q. Couch.



CHAPEL OF ST. MICHAEL, IN THE PARISH OF ST. MINVER.



THE WELL OF ST. KEYNE.

Saint Keyna, the tutelary Saint of this Well, was, according to the early writers, a pious virgin, of British blood royal, being the daughter of Braganus, Prince of Brecknockshire, and lived about the year 490.* She is said to have gone a pilgrimage to St. Michael's Mount, and to

* Dr. Borlase says, "she probably dwelt in the eastern part of this county, where her church and well are still to be seen, and her festival is celebrated on the 30th of September."—*Antiq.*, p. 351.

have founded a religious establishment there.* By the sanctity of her life, and the wonderful miracles she performed, she was held in great veneration by the people. St. Cadoc, her nephew, making a pilgrimage to the same place, was greatly surprised to find his aunt there; but he could not persuade her to return to her native country, until she had an admonition from heaven to comply with his request. When St. Cadoc was on his way to the Mount, being thirsty, he struck his staff into the ground, when a spring of pure water arose, † curing all diseased persons who had faith in its efficacy. Pleased with the hospitable manner in which she had been received by the Cornish, St. Keyna, with her blessing, gave them this Well. It is most pleasantly situated in a valley, by the road-side, and about a quarter of a mile from the parish Church, also dedicated to this saint.

There is nothing remarkable in the appearance of the building over this spring; but it is singular that trees of such large growth can obtain sufficient nourishment from so small a spot. They are five in number (two oak, two ash, and one elm); and were planted by Mr. Rashleigh of Menabilly, about a hundred years ago. One of the oaks is very much decayed, and is supported by a prop, as seen in the accompanying illustration. The trees which formerly grew in the same place are said to have formed by their roots an excellent arch, which was destroyed by their being blown down during a violent storm.

The water was supposed to possess a virtue very different to that ascribed to any other of the Cornish Wells. Carew's account is as follows:—"Next I will relate you another of the Cornish natural wonders, viz. St. Kayne's Well; but lest you make a wonder first at the Saint, before you take notice of the well, you must understand that this was not Kayne the Manqueller, but one of the gentler spirit and milder sex—to wit, a woman. He who caused the spring to be pictured added this rhyme for an exposition:—

‘ In name, in shape, in quality,
This Well is very quaint:
The name to lot of Kayne befell,
No over holy Saint.

In shape, four trees of divers kinds,
Withy, Oak, Elm, and Ash,
Make with their roots an arched roofe,
Whose floore this Spring doth wash.

The quality that man or wife
Whose chance or choice attains
First of this sacred stream to drink
Thereby the mastery gains.’ ”

* This tradition is controverted by Whitaker, who asserts, that "St. Michael's Mount became renowned for its sanctity, only from the believed appearance of St. Michael upon the summit of it, in or about the year 710." And he says, "any idea of pilgrimages to it, must not only be posterior to this period of its sanctity, but even posterior to the privilege conceded to pilgrimages by Pope Gregory, in 1070, even posterior to the publication of the privilege in all the churches of the kingdom, about the year 1400, when the publication gave birth to pilgrimages, and when those grew so popular all over the kingdom, as to make writers, ignorant of their late rise, refer them back to distant ages."

† There is a similar tradition concerning the Well which was near the chapel of St. Belarmines; but in this case the Saint struck his staff into the solid rock. See page 25.

"I know not whether it be worth the reporting," says Fuller, "that there is in Cornwall, near the parish of St. Neot's, a well, arched over with the roots of four kinds of trees, withy, oak, elm, and ash, dedicated to St. Keyne. The reported virtue of the water is this, that whether husband or wife come first to drink thereof, they get the mastery thereby."

Southey, the poet laureat, spent a few days with the Rector of St. Martin's, and went to see this Well; it is said he took the hint for fabricating the following verses from *Fuller's Worthies*.

"A well there is in the west-country,
And a clearer one never was seen;
There is not a wife in the west-country
But has heard of the Well of St. Keyne.

An oak and an elm-tree stand beside,
And behind does an ash-tree grow;
And a willow from the bank above
Droops to the water below.

A traveller came to the Well of St. Keyne,
Pleasant it was to his eye,
For from cock-crow he had been travelling,
And there was not a cloud in the sky.

He drank of the water so cool and clear,
For thirsty and hot was he;
And he sat down upon the bank,
Under the willow tree.

There came a man from the neighb'ring town,
At the well to fill his pail,
On the well-side he rested it,
And bade the stranger hail.

'Now, art thou a bachelor, stranger?' quoth he:
'For an if thou hast a wife,
The happiest draught thou hast drank to day,
That ever thou didst in thy life.

'Or has your good woman, if one you have,
In Cornwall ever been?
For an if she have, I'll venture my life
She has drank of the Well of St. Keyne.'

'I have left a good woman, who never was here,'
The stranger he made a reply,
But that my draught should be better for that,
I pray you answer me why.'

'St. Keyne,' quoth the countryman, 'many a time
Drank of this crystal well;
And before the Angel summoned her,
She laid on the water a spell:—

' If the husband of this gifted well
 Shall drink before his wife,
 A happy man thenceforth is he,
 For he shall be master for life.

 ' But if the wife should drink of it first,
 God help the husband then ! '
 The stranger stoopt to the Well of St. Keyne,
 And he drank of the water again.

 ' You drank of the well, I warrant, betime,'
 He to the countryman said ;
 But the countryman smil'd as the stranger spake,
 And sheepishly shook his head.

 ' I hasten'd as soon as the wedding was done,
 And left my wife in the porch ;
 But I' faith she had been wiser than me,
 For she took a bottle to church.' "

Norden alludes to this Well in his *Historical Description of Cornwall*, and says it is " a Spring rising vnder a Tree of a most straunge condition, for, beyinge but one bodie, it beareth the braunches of four kindes, Oke, Ashe, Elm, and Withye."

The Well is now visited more as a curiosity than for faith in the efficacy of the water : the spell laid on it by the good Saint has long since vanished.





WELL-CHAPEL, MENACUDDLE, ST. AUSTELL.

The chapel which formerly stood near this Well was attached to the priory of Tywardreath. It was abolished in the time of Henry VIII. The last incumbent, had, in the reign of Edward VI., a pension of £5 per annum allowed him. The length of this building is 11 feet; its breadth, 9 feet; height of the gable end, 11 feet. The doorways, 5 feet 2 inches high, and 2 feet 9 ins. in breadth, are neatly arched, and placed opposite each other,—one on the north, the other on the south side: in the west end is a small window. The spring rises in the east end; the basin is divided by a block of granite, and the water flows from one division into the other. A similar Well formerly existed at Penrice, in the same parish.



THE WELL OF ST. CLEER.

On the descent of the road, a short distance to the east of the Church of St. Cleer, are the remains of an ancient Well, or Baptistry; its present condition is represented by the accompanying engraving. C. S. Gilbert says of this Well that "it was formerly enclosed within a small chapel, but some part of the walls are fallen down; it had two windows, one on each side, and an entrance door formed under two low, round arches. The front is yet tolerably entire, and the roof is overrun with ivy and wild plants. The water, after flowing out of the well, is received into a large bason, formed with blocks of moor-stone; it is supposed to have been formerly used as a bowsening pool, for the cure of mad people, a practice not altogether laid aside at the present day."*

* *Hist. of Cornwall*, vol. ii., p. 947.

In Hals's account, St. Clare, the titular saint of this Well, is said to have been born of an honourable lineage at the city of Assisum in Italy; she was the daughter of Phavorino Sciffo, a noble knight, and of Hortulana, his most virtuous wife, and born in the year 1193. St. Francis, who instituted one of the great orders of begging monks and friars, was then alive and at the height of his fame. St. Clare appears to have been his first female disciple, or at least the first raised by him to eminence and power. He placed her at first in a monastery of Benedictine Nuns, and from this station she advanced to be the founder of an order, exercised according to rules dictated by St. Francis; and the poor Clares constitute a principal branch of the female monastic establishments existing in all catholic countries up to the present time. The lady is said to have died at Rome in 1253.

It is proved that the church was rated and endowed in 1294, the Well-chapel may have been erected about the same time, or perhaps both were built between 1253 and 1294. Hals thus refers to the Well:—"In this parish is yet to be seen a famous chapel well, dedicated to St. Clare, a work of great skill, labour, and cost, though now much decayed, which formerly pertained to some nunnery of those sort of religious women extant here or at Liskeard." The Cross standing near the Well is given on a larger scale at page 47.



ST. GERMANS CHURCH.



DUPATH WELL, OR BAPTISTRY.

In a retired and sheltered valley, in the parish of St. Dominick, and about a mile from the town of Callington, is Dupath Well, or Baptistry. The building is of granite, and is still in comparatively good preservation. It is 12 feet 6 inches in length, and 11 feet 6 inches in breadth; the doorway, which faces west, is 6 feet high: a double-arched window occupies the east end, and there are small openings at the sides. The interior is divided by an arch, and step, which is now embedded, into a double floor. A portion of the front is overrun with ivy; grass and weeds grow in clusters from the chinks on the roof. The water from the spring, unconfined by any regular channel, flows through the doorway, and falls out at the east end, inundating in its course much of the surrounding soil and rugged pathway. The spot has a deserted and

neglected appearance; the gloom and solitude which hang over the place, harmonize with the legend that is linked with the scene, and which is related in the following Cornish Ballad:—

“Hear how the noble Siward died!
The Leech hath told the woeful Bride:
’Tis vain: his passing hour is nigh,
And Death must quench her Warrior’s eye.

II.

‘Bring me,’ he said, ‘the steel I wore,
When Dupath Spring was dark with gore:
The spear I rais’d for Githa’s glove,
Those trophies of my Wars and Love!’

III.

Upright he sate within the bed,
The helm on his unyielding head:
Sternly he lean’d upon his spear—
He knew his passing hour was near.

IV.

‘Githa, thine hand!’—how wild that cry!
How fiercely glar’d his flashing eye!
‘Sound, Herald!’ was his Shout of Pride,—
Hear how the noble Siward died!

V.

A Roof must shade that storied Stream,—
Her dying Lord’s remember’d theme,—
A daily Vow that Lady said,
Where Glory wreathed the Hero dead.

VI.

Gaze, Maiden! gaze, on Dupath Well!
Time yet hath spar’d that solemn cell:
In memory of old Love and Pride,—
Hear how the noble Siward died!”

1864





WELL IN THE COURT AT RIALTON PRIORY.



NICHE IN THE BACK OF THE WELL.



THE DOOM-WELL OF ST. MADRON.

"Plunge thy right hand in St. Madron's spring!
If true to its troth be the palm you bring;
But if a false sigil thy fingers bear,
Lay them the rather on the burning share."

Loud laughed King Arthur when as he heard
That solemn Friar, and his boding word:
And blithely he sware, as a king he may,
"We tryst for St. Madron's at break of day!"

"Now horse and hattock, both but and ben,"*
Was the cry at Laud's, with Tintadgel men;
And forth they pricked upon Roughtor† side
As goodly a raid as a King could ride.

Proud Guenever rode like a Queen of the land,
With page and with squire at her bridle hand;
And the twice six Knights of the Stony Ring,
They girded and guarded their Cornish King.

Then they halted their steeds at St. Madron's cell,
And they stood by the Priest at the cloister'd well—
"Now off with your gauntlets," King Arthur he cried,
"And glory or shame for our Tamar-side!"

* The old phrase for butlery and hall.

† Sounded Rowtor, the *o* open as in brow.

'Twere sooth to sing how Sir Gawain smiled,
When he grasp'd the waters so soft and mild ;
How Sir Launcelot dash'd the glistening spray,
O'er the rugged beard of the rough Sir Kay.

Sir Bevis he touched, and he found no fear ;
'Twas a beniteè stoup to Sir Belvidere.
How the fountain flash'd o'er King Arthur's Queen,
Say, Cornish Dames, for ye guess the scene.

" Now rede me my riddle, Sir Mordred, I pray,
My kinsman, mine ancient, my bien-aimé ;
Now rede me my riddle, and rede it aright,
Art thou traitorous Knave, or my trusty Knight ? "

He plunged his right arm in the Judgment-Well,
It bubbled and boiled like a cauldron of hell !
He drew, and he lifted his quivering limb,
" Ha ! Sir Judas ! how Madron had sodden him ! "


Now, let Uter Pendragon do what he can,
Still the Tamar river will run as it ran ;
Let King and let Kaisar be fond or be fell,
Ye may harowe their troth in St. Madron's Well.

12/6/11



MINSTER CHURCH.

Near this Church formerly stood a priory of Black Monks. In this priory, or in the Church, St. Madron was buried, and extraordinary miracles are said to have been wrought at her grave.



Ancient Chapels.

RUINS of ancient Chapels are found in some of the wildest and most unfrequented parts of Cornwall; on desolate moors, in sequestered valleys, on rocky eminences, and on the edges of the lofty and rugged cliffs, where they must have been exposed to the severest storms, and at times covered with the spray from the waves. These little cells were doubtless built by the recluses who occupied them for the sake of retirement; and because the wildness of the scenery, and the soothing sounds of the ocean harmonize with the feelings which even yet occasionally induce the penitent or the devout to dwell alone. The sea-side may, indeed, have been chosen that the solitary inmate might be on the spot to succour shipwrecked mariners. A list of the Chapels or Oratories on the coast in the west of Cornwall is given in the first volume. Near the Gurnard's Head in the parish of Zennor are the remains of one; the altar stone, a flat slab of granite, similar to that at St. Madron's Well, is still preserved, evidently in its original position, at the east end: of the walls, merely the foundations remain: there was a Well close by. Others in equally exposed situations were at Cape Cornwall, St. Loy (p. 108), St. Clement's Isle, and at Godrevy Island on the north coast; on Looe Island on the south coast there was a Chapel dedicated to St. Michael, within the ruins of which a remarkably large human skeleton was found.*

The first three illustrations on the following pages represent either the sites or remains of Chapels dedicated to St. Michael, they are all on high places, and this is in accordance with the legend. "Why," says Whitaker, "this archangel, the certain leader of the good angels against Lucifer and the bad, the probable successor to Lucifer's pre-eminence of place on the expulsion of the latter from heaven, should have been supposed in the various parts of Christendom, to have shown himself

* *Bond's East and West Looe*, p. 29.

repeatedly to human eyes *on the summits of hills*; I can attribute only to his known elevation of rank, and to a supposed correspondency of a hill as his station with it,—

A Station, like the herald Mercury's,

New-lighted on a heaven-kissing hill.

Yet so the fact is. 'The first appearance of St. Michael,' as Worcester informs us, 'was on Mount Garganus, in the kingdom of Apulia, within the year of Christ 391.' 'The second appearance,' he adds, 'was about the year of our Lord 710, on the *tomb* in Cornwall *near to the sea*.' (St. Michael's Mount.) 'The French aver a third appearance to have been made, on their St. Michael's Mount, in Normandy.'

If we may judge from the great number of Chapels which formerly existed, the Christian religion must have been introduced and taken deep root at an early period, and in every part of the county; for there is scarcely a parish in Cornwall, in which the site of some Chapel, Baptistery, Oratory, or Hermitage is not pointed out. Most of them have been destroyed, and of others but small ruins remain. Some were dedicated to British or Irish Saints, whose names are not met with as patrons of any of the parish Churches.



THE ANCIENT CHURCH OF PERRAN-ZABULOR.



CHURCH OF ST. MICHAEL THE ARCHANGEL, PENKIVEL.

In the third stage of this fine old tower is a small Chapel or Oratory. There is a window on the eastern side: the stone Altar is in ruins, but the Piscina still remains. In the aisle of the Church is an elegant monument of marble to the memory of the celebrated Admiral Boscawen, a member of the noble family of "Falmouth," who was a native of this parish.



CHAPEL-ROCK, BUDE.

On this rock, which is now joined to the main land by the breakwater, there was formerly a Chapel dedicated to the Holy Trinity and St. Michael, but no remains of it are now in existence.



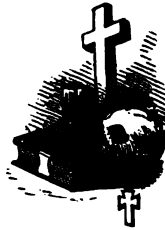
ROCHE ROCK AND HERMITAGE.

This remarkable group of rocks, from which the parish derives its name, rises abruptly from a heathy plain. The little Chapel on the highest crag, formed by the adaptation of masonry to the natural rocks, was dedicated to St. Michael. It consisted of two rooms, one over the other; that on the ground-floor measured 12 feet by 9: there was a window in the east end. The window of the Chapel was larger and more elegant. Steps cut in the rock lead from the Cell to the Chapel. This building is said to have been a Hermitage. Norden gives the following curious account of this place:—"In this ragged pyle may be observed five several workes: the firste of nature, whoe, as a mother, begate this stonye substance; nexte of force, whereby the water at the generall floude depried it of her earth coueringe shelter, leauinge it naked; the therde of arte, which rayzed a buylding vpon so cragged a foundation; fourth, of industrie, in workinge conceauitye in so obdurate a subiecte; lastly, of deuotion, wherein

men, in their then well-wenninge zeale, would abandon, as it were, the societie of humane creatures, and vndergoe the tedious daylie ascent, and continuance of so cold and so abandoned a place. To this may be added a sixth worke, euen of Time, who, as she is the mother, and begetteth, so is she the destroyer of her begotten chyldren; and nothinge that she bringeth forth is permanent."* Polwhele says, "The Hermitage on Roche-rock, was, probably, one of the first in Cornwall."†

* *Description of Cornwall*, p. 62.

† *Hist. of Cornwall*, vol. I., p. 66.





CHAPEL OF ST. ELOY, OR DE LA NOYON.

(*The French breviary for St. Eligius, Bishop of Noyon.** A.D. 659.)

Standing on the extreme verge of the cliff, overgrown with ivy and briars, the ruined Oratory at St. Eloy's Cove, in St. Buryan, presented a picturesque and striking aspect, and was to the antiquary an object of deep interest, as a monument of the ancient introduction of the Christian faith and the devotion of our pious ancestors. The remains of several similar structures still survive on the edges of these western cliffs, and appear to have been the abodes of the Hermit or of the Missionary priest of primitive times; for as it has been said of these forefathers,—

“ They had their lodges in the Wilderness,
Or built them Cells beside the shadowy sea,
And there they dwelt with angels, like a dream!
So, they unclosed the volume of the Book,
And filled the fields of the Evangelist,
With thoughts, as sweet as flowers!”†

This building is mentioned with other ancient Chapels in the first volume of this work; it has since been destroyed by the tenant of the estate on which it stood, to the regret of all who feel interested in the antiquities of the county. The length of this Chapel or Oratory was 37 feet, its breadth, 14 feet. The Altar-stone remained at the east end until within a few years. The engraving is made from a sketch by H. A. Crozier, Esq.

* A Saint held in peculiar veneration.—His life is recorded in Butler's *Lives of the Saints*, and he is thus alluded to by Chaucer:—

“ Ther was also a Nonne, a Prioressse,
That of hire smylinge was ful symple and coy;
Hire grettest ooth nas but by seynt Eloy;
Prologue to the Canterbury Tales.

† *Reeds Shaken with the Wind: The Second Cluster.* By the Vicar of Morwenstow. 1844.



RUINS OF TEMPLE CHURCH.

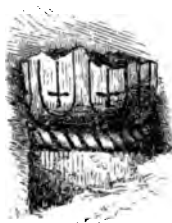
The district called Temple Moor includes the parish of Temple, and portions of Alternun, St. Breward, Blisland, St. Neot's, and North-hill. It is a barren waste, rising occasionally into hills, sometimes crowned with fantastically shaped groups of granite,—the lower parts are reedy swamps. In one of these hollows are the remains of Temple Church, overspread by an ash tree growing within the walls: this, with a few stunted trees near the adjacent cottage, are the only ones within many miles. This Church belonged to the Preceptory of the Knights Hospitallers at Trebigh, in St. Ive. The Font, here depicted, lies on the floor, overgrown with briars and weeds.





REMAINS OF RIALTON PRIORY, ST. COLUMB MINOR.

Rialton Priory was built in the fifteenth century, by Thomas Vivian, prior of Bodmin. The richly-carved arches leading into the courts have been destroyed within the last twenty years. Part of the ancient building has been recently converted into a farm-house, but the effect is rudely marred by tasteless modern masonry. The vignette represents the fragment of the Font belonging to this Priory; it is now built into the wall of an out-house on an adjoining farm.





BUDE BREAKWATER.

The sole surviving imagery of the pierhead and sea-wall of the Bude breakwater. Built 1823 ;
hurled down by the Atlantic, A.D. 1838.

"Thou dost arise
And shake him from thee!"

Byron.

From a drawing by Sir Thomas Dyke Acland, Bart.



NORMAN CABLE FONT, MORWENSTOW.

THE LEGEND OF ST. MORWENNA. A.D. 850.

There dwelt in Wales, in the ninth age, a Celtic King; Breachan by name: it was from him that the words Brecon and Brecknock received origin: and Gladwise was his wife and queen. They had—it is the record of Leland the scribe—children twenty and four. Now these were either their own daughters and sons, or they were, according to the usage of those days, the offspring of the nobles of that land, placed for loyal and learned nurture in the palace of the King, and so called the children of his house! Of these Morwenna was one. She grew up wise, learned, and holy, above her generation; and it was evermore the strong desire of her soul to bring the barbarous and pagan people, among whom she dwelt, to the Christian Font. Now, so it was, that when as Morwenna had grown up to saintly womanhood, there was a King of Saxon England, and Ethelwolf was his noble name. He, likewise, had many children, and while he entrusted to the famous St. Swithun the guidance of his sons, he besought King Breachan to send Morwenna to become the teacher of the Princess Edith, and the other daughters of his house. She came; she sojourned long: and so she gladdened the King by her grace and goodness, that at last he was fain to give her whatsoever she sought. Now, the piece of

ground, or, the Acre of God, which in those days was wont to be set apart and hallowed for the site of a future Church, was called the Station, or in native speech, the Stowe of the Martyr or Saint who gave name or origin to the Altar-stone. So on a certain day thus said Morwenna to the King: "Largess! my Lord the King! Largess for God!" "Largess! my daughter!" answered Ethelwolf: "be it whatsoever it may." Then said Morwenna, "Sir! there is a stern and stately headland in far Cornwall, rugged and tall, and it looks along the Severn Sea: they call it in that region, Hennacliff, that is to say, the Raven's Crag: because it hath been, long ages, the haunt and the home of the birds of Elias! Very often, in wild Wales, have I watched across the waves until the westering sun fell red upon that Cornish rock, and I have said in my vows, 'Alas! and would to God, that a Font might be hewn, and an Altar built, among the stones, by yonder barbarous hill!' Give me then I beseech thee, my Lord, a Station for a Priest in that scenery of my prayer! that so the saying of the Seer may come to pass.*—'In the place of dragons, where each lay, there shall be grass, with reeds and rushes.' " Her voice was heard: her entreaty was fulfilled: they set up yonder Font with the carven cable coiled around it in stone, in memory of the Vessel of old anchored in the Galilæan Sea. They built an Altar there and linked it with Morwenna's name, the tender and the true; and so it is, that notwithstanding the lapse of ten whole centuries of English time, at this very day, the bourne of many a pilgrim to the west, is the Station of Morwenna, or in simple and Saxon phrase,—Morwenstow.

* Isaiah, xxxv., v. 7.

1864



CLIFFS AT MORWENSTOW.



FONT IN CRANTOCK CHURCH.

This Font, which is considered to be late Norman, is of a form which occurs more frequently in the West of England than other parts, but differs from others in bearing a date, which is cut in bold relief on the side, and has been thus read:—" *Anno Domini Millesimo CCCCLXXIIJ* or *ÿ. (1473-2).*" There were small columns at the angles.



A Collegiate Church existed here before the Conquest, and secular Canons continued from the time of Edward the Confessor until the general dissolution. The Church was dedicated to St. Carantocus, said to have been a disciple of St. Patrick. An alabaster bust of the Virgin, much mutilated, is preserved in this Church.



THE PISCINA IN MORWENSTOW CHURCH.

The horn of the Hebrew Altar was, both in form and in usage, the primary type of the Christian Piscina. These horns (and there were four), as in the subjoined vignette, were in shape like the crest of a dwarf pillar, with a cup-shaped mouth and a grooved throat to receive and to carry down the superfluous blood and water of the sacrifices into a cistern and channel underneath. Hence came the ecclesiastical custom, that whensoever the chalice or other vessel had been washed, the water was reverently poured into the Piscina, which was usually built into a carven niche of the southward wall. Now, of these Piscinæ, two, in Cornwall (both engraved for this volume), survive, in the churches of Morwenstow and Bodmin, and attest the remote antiquity of their origin, by their pillared form.



HEBREW ALTAR.

12/6/11



PISCINA IN BODMIN CHURCH.



CARVING IN MORWENSTOW CHURCH.

(A Graphic Doctrine of God the Trinity!)

The Church, symbolized by the tower, is shewn, assailed by a two-headed monster; an emblem of the Enemy: and defended by the Holy Spirit; signified by a dove; "which proceedeth from the Son!" This work is a broken fragment of the fifteenth century. Another dragon on the left side, once assaulted the pillar: another dove fought against him; which came forth from the mouth of the First Person of the Godhead, under the semblance of the Ancient of Days:—"an aged man," said my informant, "with a flowing beard."



THE *rovapion*, OR PITCHPIPE.

This is an instrument of very remote antiquity. It was used in Greek and Roman oratory, to suggest the rise or the fall of the pleader's voice. It was adopted to fulfil the self-same office in ecclesiastical eloquence: and the voices of S. Augustine and S. Chrysostom were roused or subdued by the *rovapion*, in accordance with the size of the structure, or the extent of the audience. It is to be lamented that modern oratory is devoid of such an excellent means of modulation, and that the usage of the pipe above delineated is limited, as in Morwenstow, to rural choirs in remote Churches.

R. G. H.



CORBELS IN MORWENSTOW CHURCH.

There are two kinds of symbolism in Church Architecture, which will often astonish and perplex the unlearned: these are the *grotesque* and the *repulsive*. To the first of these belongs the lolling tongue and the mocking mouth of these two corbels of stone. The interpretation of a face so distorted when it is shewn *within* a Church, is called in antiquity, the Grin of Arius; and the origin of the name is this. The final developement of every strong and baleful passion in the human countenance, is a fierce and angry laugh. In a picture of the Council of Nicæa, which is said to exist in the Vatican, the baffled Arius is shewn, among the Doctors, with his features convulsed into a hideous and demoniac spasm of malignant mirth. Hence it became one of the usages, amid the graphic imagery of interior decoration, to depict the heretic as mocking the mysteries, with that glare of derision, and gesture of disdain, which admonish and instruct, by the very name of, the Grin of Arius.



THE SEAL OF SOLOMON.

This is the Pentacle, or five-pointed Seal of Solomon, wherewith he ruled the Demons: and it was the mythic signal to the armies of the air, lifted by that supernatural king. This sculpture on the precious stone was a double triangle, so intersected as to give out five angular points, the symbolic Fingers of Omnipotence, or the Hand of God.



THE SHIELD OF DAVID,—

Or heraldic bearing, so to speak, of that Prophet-king, shewed six angles ; to indicate, by that added point, the human nature of his Lord-Messiah : the Manhood, taken into God the Trinity, as full partaker of its might. Each of these figures survives as the carvure of a boss in the chancel of Morwenstow Church.

The Hieroglyphic of the Hand received also sanction and usage, as the ensign of Almighty Power, from those shadowy fingers, which came forth and moved along the wall, with the legendary doom of Belshazzar the King. Thus, the Hand, as the source of Power, became the signal of the gift of Power, from oldest time till now.

The Grotesque and the Repulsive in Church carving.—There is an interpretation, rendered in the preceding page—the Grin of Arius—of the doctrine conveyed by certain grotesque grimaces in stone. But there is another kind of sculpture which may still more astonish the secular mind, and it is the guilty, the repulsive, and even the obscene. In mediæval design there are often discovered, scenes of guilt, and images of shame, delineated with stony horror within the very sanctuary : such as men would willingly banish from their language and their very thoughts. Now there must have been strong reasons for the introduction of such loathsome imagery amid the associations of so sacred a scene. There was—Hearken ! *It was a graven signal of the inevitable Omniscience of God the Trinity !* Whereas there are attributes of the Godhead, such as Almighty Power, which may be exercised or suspended, by the Godhead itself ; it is the absolute necessity of the Divine Existence, that it *must* be at all times, universally, and at once, aware of every committed thing. God, so to speak, cannot avoid the immediate and indelible perception of every earthly thought, and word, and deed ! This then is the language of the Church in stone. It is revolting to the eye and to the mind thus to encounter the pictured depravity which glares upon these hallowed walls : but how much more vile to thrust, by perpetrated sin, the shuddering shadows of human iniquity on the conscious and reluctant Omniscience of God the Holy One ! It is the legend of the text,—“ When thou wast under the fig-tree I saw thee ! ” Or the word of the psalm,—“ Thou hast set our misdeeds before thee, and our secret sins in the light of thy countenance ! ”

H. J. G.



THE MISERERE CHAIR OF ST. GERMANS, WITH ITS LEGENDARY SEAT.

There had lain for many years in the belfry of St. Germans, an oblong piece of wood, with one carved face, and a pivot at either end. The imagery was a hunter, with game slung over his shoulder, on the stock of a cross-bow, preceded and followed by his hounds. The people used to call it "Dando and his dogs." Seven years ago there was discovered, built into a wall, the chair, which is engraved above, and whereas it was devoid of a seat, the carved wood of the

belfry was found to fit exactly into it, and to turn upon its pivots, for a sitting or a kneeling Rest, so as to constitute together, a Miserere chair. *In all likelihood it was a penitential sedile, with a graven record of the committed and repented sin.* At the historic interpretation, we can merely guess. The local legend tells of a wild and lawless hunter, Dando by name: of a stranger who lured him to invade, it may be, the demesne of the Church: of a quarrel, for it was a demon in disguise: of a battle, and the victim drowned in the Lynher river, which flows by the scene. The soul of the wild huntsman, as in German legend, still haunts the place: the heath-hounds are heard at night: and the damsel and her lover at their tryst beneath the tree, are still scared, ever and anon, by "Dando and his dogs."

RJH

The height of the chair is 2 feet 11 inches; the length of the seat is 1 foot 5 inches: it is drawn on a larger scale to shew the carved work more distinctly.



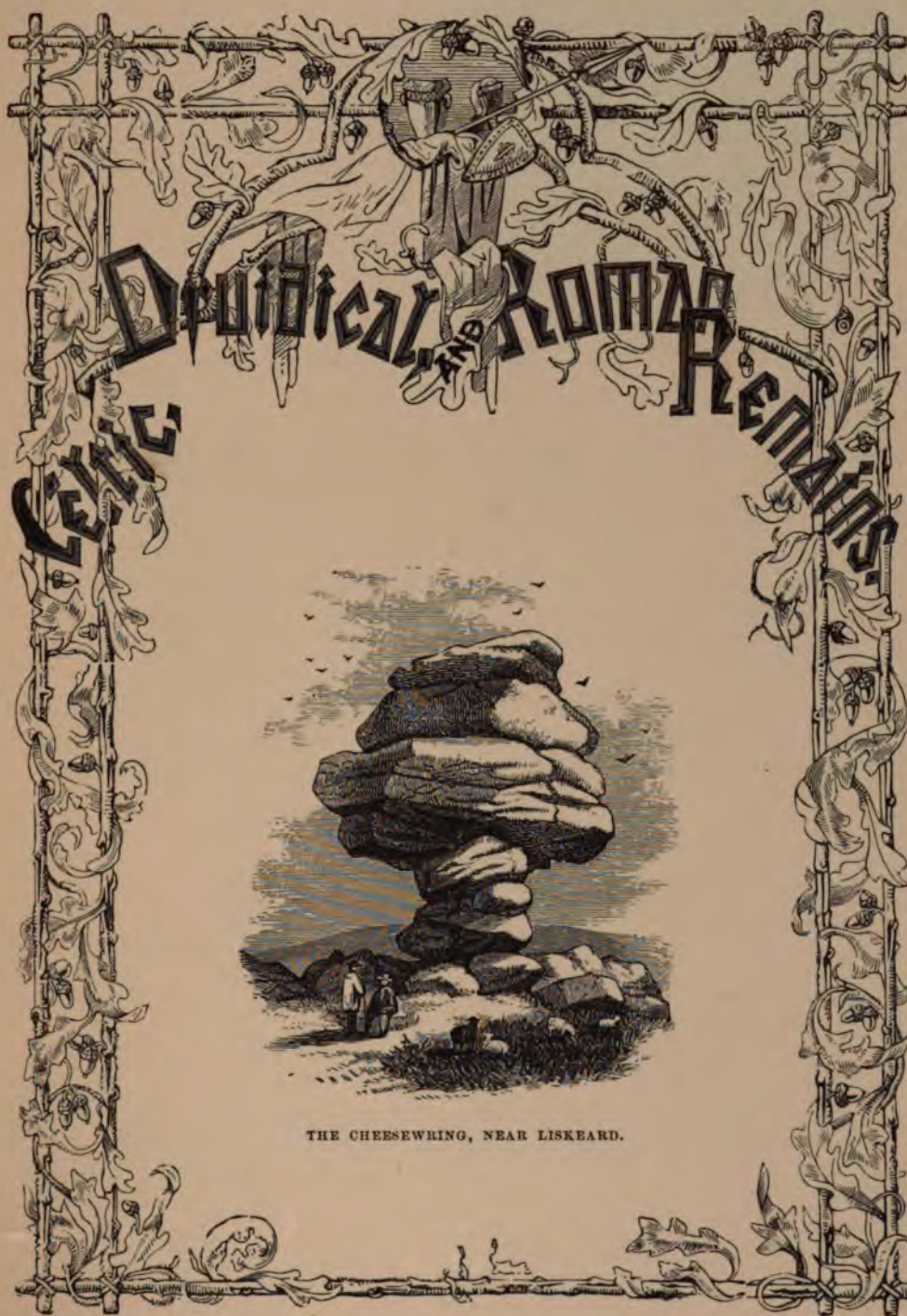


A STEM OF CARVED VINE, IN MORWENSTOW CHURCH.



HEARKEN! there is, in old Morwenna's shrine,
 A lonely Sanctuary of the Saxon days,
 Rear'd, by the Severn Sea, for prayer and praise,
 Amid the carved work of the roof—a vine,—
 Its root is where the eastern sunbeams fall
 First in the Chancel—then, along the wall,
 Slowly it travels on—a leafy line:
 With here and there a cluster; and anon
 More and more grapes: until the growth hath gone
 Thro' arch and aisle! Hearken! and heed the sign!
 See, at the Altar-side, the stedfast root!
 Mark well the branches: count the summer-fruit:
 So, let a meek and faithful heart be thine,
 And gather from that Tree a parable divine!

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Prehistoric and Roman Remains



THE CHEESEWRING, NEAR LISKEARD.



Inscribed Stones.

THESE are either sacred or monumental, or both. The rock which Jacob raised in memory of his dream was called by him Bethel, i.e., the place of God. He hallowed that stone with oil that the spot where it stood might be for ever as it were an altar to him and to his race, and the corner stone of future imagery—the type of the Messiah, the anointed Rock of God. Another impulse which led to these memorials in stone is that which is recorded in the 18th chapter of the second book of Samuel, the 18th verse.—“Now Absalom in his lifetime had taken and reared up for himself a pillar, which is in the king’s dale: for he said, I have no son to keep my name in remembrance: and he called the pillar after his own name: and it is called unto this day, Absalom’s place.”

Rear yonder Rock! vast, pillar'd, and alone,
Like some grim God revealed in awful stone!
There build my place, and bid my memory stand,
Throned in mid air, to rule along the land!
There, hew my name! where Judah's daughters glide
To weave their shadowy dance at evening-tide;
Lo! their soft voices thrill the stony shade,
“Here the Prince Absalom who died in youth is laid!”
I have no son: no daughter of my fame
To breathe mid future hearts their Father's name.
I live with many men: I die alone:—
I go into the ground: rear the surviving stone! *MSH*

The Inscribed Stones represented on the following pages are of a period antecedent to the Norman Conquest, and some of them are supposed to have been erected during the time of the Romans.



ST. CLEMENT'S, NEAR TRURO.

This stone, which is about 9 feet high, was for some time used as a gate-post. It bears an inscription, which at full length would read,—*Isniocus Vitalis filius Torrici*. Dr. Borlase says, "By the purity of the character, I judge it to be one of the most ancient Christian sepulchral monuments in this county."—"This stone has at present a large cross on it in bass relieve, which is singular; and as the other stones inscrib'd, which cannot be so ancient as this, have no crosses, I question whether the cross may not be of later date than the inscription, and cut on the stone in those times, when it was none of the meanest parts of religion to erect crosses in every churchyard, and at the meeting of highways."* Polwhele, in concluding his remarks on this inscription, observes,—"Vitalis then, the son of Torricus or Toreus, confessedly a Christianized Roman at the close of the present period, was buried at St. Clement's where a Christian church had been formed out of a Pagan temple, or erected on the site of it."†

* *Antiq.*, p. 356.

† *Hist. of Cornwall*, vol. I., p. 147.



1.—INSCRIBED STONE AT WELL-TOWN, CARDYNHAM.

This stone has been used as a gate-post: it is 5 feet 5 inches in height, and 1 foot thick. The inscription is nearly obliterated, the word *Filius* only being traced with certainty.

2.—AT LANTEGLOS, NEAR CAMELFORD.

This stone now props the side wall of an old barn: it is 8 feet 1 inch in length, and 1 foot 4 ins. in breadth; one end is so cut as though originally placed in a socket. The inscription, which appears to be Saxon, is much worn on the broader side; that on the narrow side is better preserved. No account of these stones will be found in any of the histories of Cornwall, and probably no notice of them has been hitherto published.



NEAR CASTLEDOWN, ON THE ROAD TO FOWEY.

Height, 8 feet; breadth at base, 1 foot 10 inches.

The inscription, one line of which is now nearly obliterated, has been rendered—"CIRVSIVS HIC JACIT CVNOMORI FILIUS." The letter M is inverted, which is not unfrequent in inscriptions of this period. On the reverse side is carved an Egyptian Cross, T; and as may be seen by the above representation, the inscription commences with a cross, which indicates that this monument was erected within the present era, and to the memory of a Christian.

Carew gives a curious account of a "gentleman who was persuaded by some information or imagination that treasure lay hidden under this stone; wherefore in a fair mooneshine night, thither with certaine good fellowes he hyeth to dig up:" he then continues to relate that they were obliged to abandon their enterprise, and seek shelter, on account of a terrible thunderstorm; "whether this" disturbance, he says, "procedith from a naturall accident, or a working of the diuell, I will not undertake to define."



NEAR REDGATE, ST. CLEER.

These stones stand side by side in a pathway-field, between Redgate and St. Cleer Church. The tallest is rather more than 7 feet high, and has one side sculptured. The other, 4 feet 7 inches high, bears an inscription, and three of its sides are ornamented with Saxon tracery, as shewn in the above engraving. Polwhele says,—“They have no such relation to each other as to warrant the conclusion that they ever contributed to form one monument. One is inscribed; the other, without an inscription, called ‘the other half stone,’ seems to have been the shaft of a cross; on one of its sides are some ornamental asterisks, but no letters of any kind; it seems to have been once much larger, as the upper part is broken, and displays part of a mortice. The inscribed stone, nearly square, appears to have been a plinth of a monumental cross, having the words *Doniert rogavit pro anima* inscribed upon it, in similar characters to those used about the ninth century.”

Shortly after Hals went to see this monument, some miners, imagining that treasure might be concealed beneath, dug to the depth of about 6 feet;* when they discovered a vault walled around, and arched over with stones, having on the sides two stone seats, not unlike those in churches for auricular confession. The sight of all this filled them with such consternation, that they hastily filled in the pit they had made, and departed, none having the courage to inspect it further.† Doniert is supposed to mean Dungerth, King of Cornwall, who was accidentally drowned in the year 872 or 873. Some translate the inscription, "Pray for the soul of Dungerth;" others, "Doniert asked for his soul." Dr. Borlase says,—"I rather think that Doniert desired in his life time, that a cross might be erected in the place where he should be interr'd, in order to put people in mind to pray for his soul."

There are other inscribed stones in the county, similar to those noticed in the preceding pages. Some are figured in Dr. Borlase's *Antiquities of Cornwall*; others, however, have been discovered since that celebrated antiquary's time. One, worthy of mention, is at Phillack; it was dug up during the recent restoration of the Church, and now stands erect in the churchyard; a portion of the face of the stone is broken away, thus rendering the inscription imperfect. Those upright pillars of rough and unhewn rock, not inscribed, which still stand throughout Cornwall, but more commonly in the western districts, may also be deemed monumental; such were often erected as memorials of some wonderful and storied event.

* The *Mên Scryfa*, in Madron, still lies in a pit, which was dug around it for a similar purpose.

† *Davies Gilbert's Hist. of Cornwall.*



ROCKS AT KILMARTH.



THE TREVETHY STONE, ST. CLEER.*

This Cromlêh stands on an artificial mound raised a few feet above the level of the field. There were seven upright or supporting stones, one of which has fallen inwardly: the tallest of these supporters is 9 feet 9 inches in height; those at the sides being shorter, cause the cover-stone, which is 14 feet in length, and 9 feet 6 inches in breadth, to lie in an inclined position; the height of the part most elevated is 13 feet. This is the only Cromlêh now standing in the eastern part of the county; but the remains of others, which have fallen, yet exist:—one of these may still be seen at Coit, near St. Columb, the stones of which are of quartz and schorl, a rock developed in the adjacent tin-formation in slate of the Goss Moors: all the other Cromlêhs in Cornwall are of granite. There is in St. Breock a fallen Cromlêh, called "the Giant's Quoit," and another in Lanlivery, represented on the following page.

* Some interesting remarks on this ancient structure will be found in the *Reports of the Penzance Natural History and Antiquarian Society, for 1850.*



FALLEN CROMLECH, NEAR HELMEN TOR, LANLIVERY.



THE "TRIPPET STONES."

This remnant of a Druidic circle is on the Manor of Blisland, and consists of nine upright, un-hewn stones, averaging three feet above the soil. Two other large stones are lying partly buried in the circumference of the circle, but it is doubtful whether they ever formed part of it.



CINERARY URN, FOUND AT GLEN DORGAL, LOWER ST. COLUMB PORTH.

In the Museum of the Royal Institution of Cornwall, Truro. Presented by Francis Rodd, Esq., Trebartha Hall. Engraved from a drawing by Mr. J. Dingley.



REMAINS OF A SUPPOSED ANCIENT BRITISH VILLAGE IN GULVAL.*

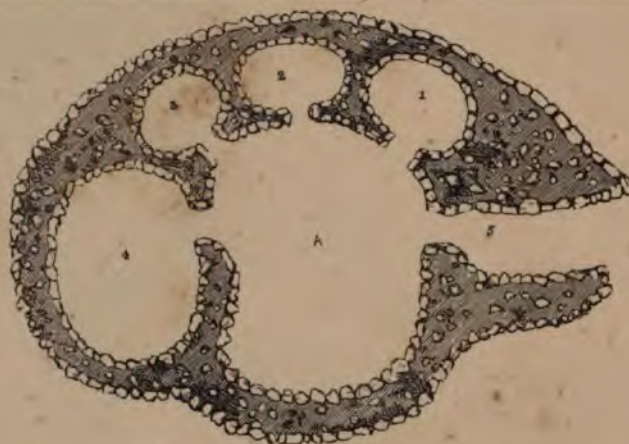
The dwelling-places of the ancient Britons are described by historians, as little round hovels, formed by low circular walls or banks of rough stones or earth, on which poles were placed, united to a point at the top, and covered with reeds or straw.

Supposed remains of these rude structures of our forefathers have been found in several parts of England. Sir R. C. Hoare has described those in Wiltshire; and the account given of the Hut-circles on Dartmoor, by the late Rev. S. Rowe,† coincides in almost every particular with those at Chysauster, in the parish of Gulval.

The ancient village at Chysauster (Dwellings on the south) occupies a considerable portion of land to the west of the old fort, Castle-an-dinas, which is situated on the top of the hill. All the dwellings are nearly of the same form and dimensions as that shewn in the plan on the following page.

* It is remarkable that these extensive remains, although conspicuously situated, should have so long escaped the notice of all local antiquarian writers. They were first observed by the late G. D. John, Esq., of Penzance, by whom they were pointed out to his friend, H. A. Crozier, Esq., a gentleman well acquainted with most of the antiquities in the West of England, who, on leaving this country, in 1855, kindly presented to the Author of this work his plans and notes, the results of his careful examination of this village; these, in connexion with the Author's subsequent investigations, were submitted in a lecture to the Penzance Institute, in January, 1856. Information derived from this lecture, and a copy of one of the plans then exhibited, were shortly after forwarded for insertion in the *Archæologia Cambrensis*.

† *Perambulation of Dartmoor.*



This structure consists of a thick wall, faced externally with stones, put together without cement, and is internally lined with a wall of smaller stones, the intermediate space being filled with earth and rubbish: it is about 80 feet in length. There is but one entrance (5), and this, as in the others, faces south-east; it is wider by several feet on the outside. This entrance leads into a central space (A), in which there are openings, guarded on either side by pillars or jambs, some of which are 5 feet high, leading into smaller apartments (1, 2, 3, and 4) constructed within the breadth of the main wall: these appear to have been once covered, and some were paved or floored with large slabs of granite. The remnant of the outer wall, on the south side, is 10 feet high, but it has been much damaged, many of the larger stones having been carried away for modern buildings. Several of these ancient dwellings lie contiguous to each other, and are connected by walls and raised banks.

On the declivity of the hill is a succession of terraces, beautifully levelled, and a *rau*, an underground passage or chamber, which was originally walled on the sides, flagged below and covered above with large stones laid horizontally: it was about 20 feet long, and 5 feet broad. This cave was similar to those at Pendeen in St. Just, and at Bolleit in St. Buryan.

In other parts of this county are ancient remains very similar to those at Chysauster,—at Busulow, Mulfra, Trewen, Boswarva, and Lanyon, in Madron; at Brane, Trannack Downs, and Bosprennis, in Sancreed; and at Caerwen, in Blisland. To the north-west of the Cheesewring, and lying under Kilmarth Tor, on Temple Moor, are very extensive ruins of similar structures. The MSS. of the late indefatigable antiquary and geologist, Richard Thomas, Esq., C.E., contain sketches and descriptions of remains at Carburrow Tor, in Warleggon, which he considered to be the ruins of ancient dwellings. Many of these villages are situated in the vicinity of Cromlêhs;—that at Chysauster, which is the best example in the county, is a little to the east of Mulfra Cromlêh;—that at Busulow is very near the Chûn Cromlêh; at Lanyon are two Cromlêhs; whilst the very interesting hut-circles on Temple Moor are not far from the Trevethey Cromlêh, the Druidical circles, called “the Hurlers,” being situated between them.

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